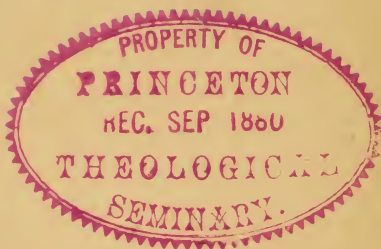


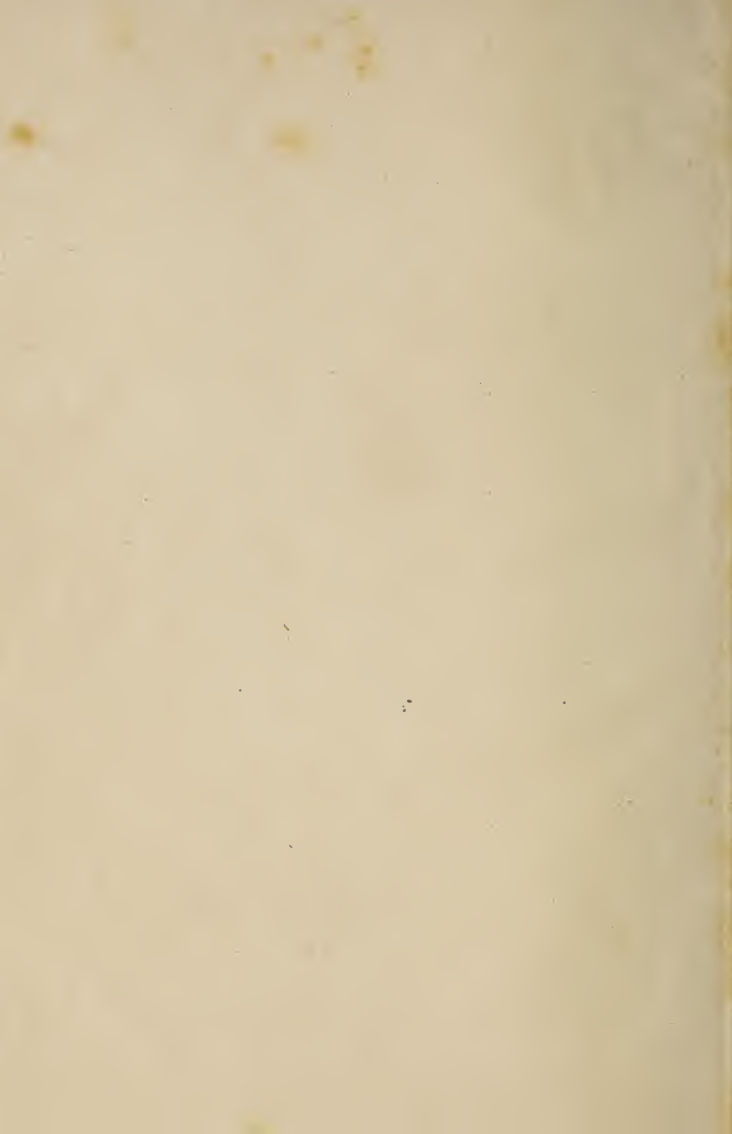
**VINDICATION
OF
LETTERS ON PSALMODY
W. ANNAN**




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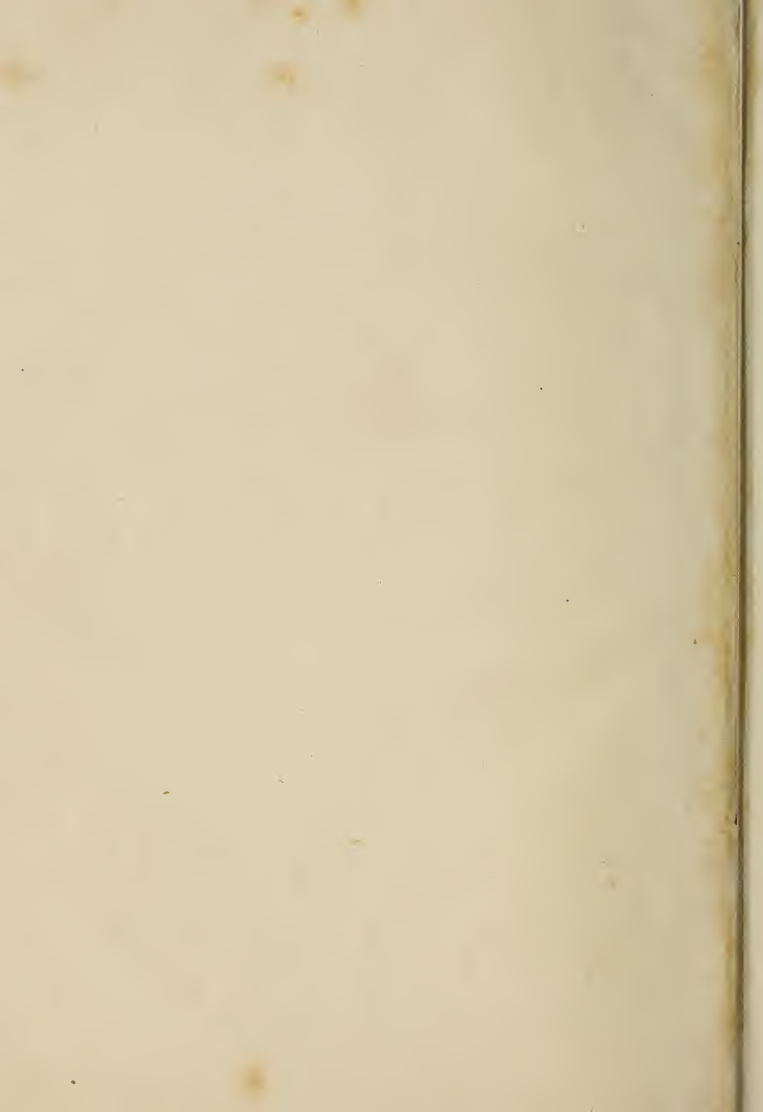
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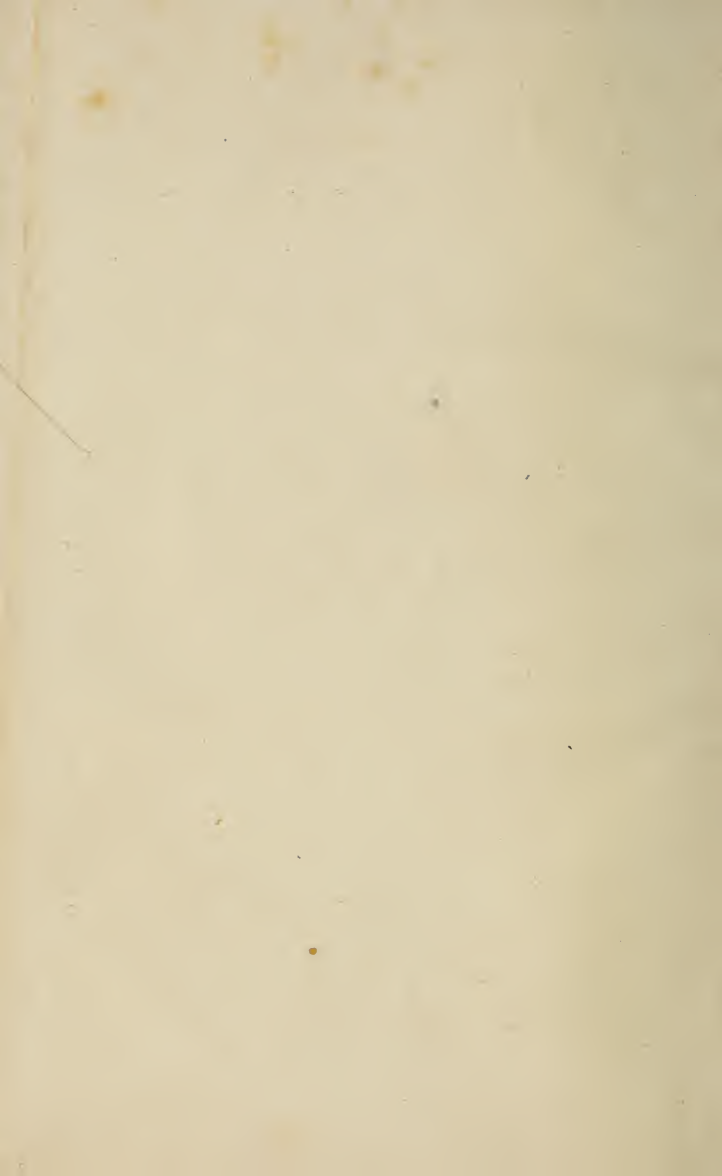
LETTERS OF PRAISE

THESE ARE THE LETTERS OF PRAISE

OF THE

OF THE

OF THE



A VINDICATION

OF THE

“LETTERS ON PSALMODY,”

FROM THE

STRICTURES OF JOHN T. PRESSLY, D. D.

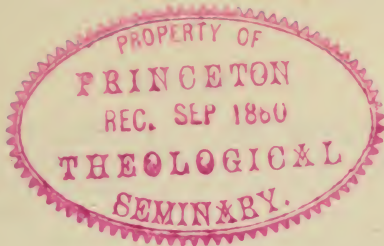
BY

WILLIAM ANNAN.

PITTSBURGH:

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1866.



P R E F A C E .

THE reasons which have led to the publication of this volume, may be briefly stated as follows:

1. Our brethren of the United Presbyterian body *earnestly invite* discussion of their principles. Thus Dr. Pressly, in speaking of the discordant sentiments held upon the topic of Psalmody, observes: "To endeavor, in the use of all proper means, to remove this cause of division, is a solemn *duty* incumbent on all the followers of Jesus." * * "There is a fault somewhere, * * and every one should ascertain whether his principles and practice on this subject are conformable to the word of God."* We have endeavored to do our part of this labor in the "Letters on Psalmody" and in this "Vindication."

2. The writer is constrained to regard the so-called *Review* of the "Letters" not only as having left unnoticed the greater part of the argument, but as in a great measure a series of evasions, as far as it does go, of the real questions at issue, and as thus adapted (we are far from saying *intended*) to divert the mind from the true points to be settled. This will be made to appear as we proceed.

3. The numerous injurious reflections of a *personal* character, which the reviewer has scattered so bountifully through his pages, seem to demand some explanation be-

* On Psalmody, p. 4.

fore the Christian public. "A good name is rather to be chosen than riches." And as Dr. P's. offensive *personalities* have evidently originated in entire mistake on his part, it seemed to be proper to furnish the sources whence he and others might correct any unfavorable impressions that may be still resting upon their minds. All good men desire to stand fair in the moral judgment of their fellows.

To show how readily Dr. P. and others are "to take up a reproach against their neighbor," and that too from the slightest pretext, they take advantage of an oversight in the "Recommendations" of the "Letters;" and *contrary to the express title* of the book itself, and in defiance of its distinctly stated "plan," they represent the author as proposing to discuss "the exclusive use of Rouse's version." But it is difficult to conceive how, with the means of ascertaining the truth before their eyes, in the very *title* and "proposed plan" of the "Letters" themselves, they could have made such a mistake.

As I should be sorry to misrepresent Dr. P., I copy his own words. He says: "There is on the part of our *brethren* a want of ingenuousness, *whether intentional or otherwise* it is not our province to determine, in the manner in which they persist in presenting to the Christian public the real question at issue." He here certainly refers to Drs. Paxton and Howard, who had given recommendations of the "Letters on Psalmody." But whether Dr. P. intends to include the author of the "Letters" among his "brethren," may perhaps admit of a doubt. If not, then the statement just made is inaccurate, so far as regards *ourselves*. In other words, Dr. P. did *not* charge the author with proposing to discuss "the exclusive use of Rouse's version."

The "Letters," I admit, discuss the merits of Rouse, but with what view? with what object? To argue against its "exclusive use?" By no means; but to demonstrate that this versification by Rouse is *not* "an inspired Psalmody,"

not "the word of God" in the sense in which "our prose version is so;" *not* "the songs composed in heaven;" but an explanatory "paraphrase" of those *songs*, at least to a great extent.

These points the author believes to have been established in the early part of the "Letters," and on these is founded the inference that these brethren, by singing Rouse, sing large patches of "human composition," and *practically* commit all and several of the *sins* which in that aspect they are in the habit of vehemently charging upon Presbyterians! Thus, while constantly professing to adhere "to the *very matter* provided by God," as their "True Psalmody" says, they sing "a paraphrase," part human, part Divine! And this patchwork of Divine and human composition is called "*the songs* of the Holy Spirit," &c. Thus, this favorite "version" of the brethren is a constant, practical *refutation* of their own theory of "an inspired Psalmody," is a "mill-stone about its neck," and, until they cast it away and get a better one, ought to *silence* their ceaseless denunciations of those whom they call "the friends of human composure!" We say, "physicians, heal yourselves!"

Now I hope these brethren will not deny that this is a legitimate line of argumentation, a lawful use to make of their favorite versification, especially since their leading authors affirm Rouse to be "a *literal* and *correct* version," "a fair and literal version," as *literal* as the laws of versification will allow," "God's Psalm book," &c.

The foregoing is only one of the strange misconceptions of the reviewer and others. Numerous similar mistakes will be exhibited in the following pages. The author of the "Letters on Psalmody" is free to declare, as under the cognizance of an Omniscient eye, that he has endeavored to state the views of those brethren fairly. He scorns the unchristian imputation of being "governed only by the law

of party success." May God forgive the authors of such injurious reflections as this and others of the same sort.

We have only a single further remark in this connection. If it should be thought that the efforts now in progress by the United Presbyterian body to prepare a new version of the Psalms, are designed to supersede Rouse, it is sufficient to quote the action of their last Assembly to disprove such a supposition. The Assembly *resolve*, "That any version finally receiving the sanction of the Church shall be incorporated and published with the present authorized version." This proves that the Assembly have no idea of laying aside Rouse, even after they shall have succeeded in framing a new versification.

A VINDICATION.

PART I.

IS ROUSE'S VERSIFICATION AN INSPIRED PSALMODY?

THERE is a class of persons in the Church who speak of the controversy on Psalmody as trifling, and unworthy of grave consideration by Christian men. But in this they do not appear to act wisely. So long as it forms one of the two principal grounds of division and separate organization among large bodies of the professed followers of a common Lord—so long as in connection with the doctrine of *close communion*, it is vehemently maintained as a binding Scriptural reason why several considerable denominations feel at liberty to think, write and utter sentiments the most disparaging to the ministerial and Christian character and standing of other large bodies of professed believers; and on such grounds as these stand aloof from them as in a certain sense “common and unclean”—so long as this schism

is perpetuated, the seamless robe of the Divine Saviour rent in pieces, the zeal and resources of our common Christianity vainly squandered in separate and often hostile labors to advance *sectional* instead of true ecclesiastical prosperity; so long as these results are commonly witnessed, it is vain and foolish, or worse, to shut our eyes and refuse to see evils of such magnitude. The brethren who with great industry urge these and similar grounds of ecclesiastical separation, are men carefully trained in this controversy, and some of them of unquestionable talents and considerable learning. Christian courtesy, therefore, no less than a desire to extend the truth, forbids us to pronounce their plea a pure figment, a silly prejudice, &c. It is our duty to prove by sound argument, that their cause is untenable, and their position as separate sects a criminal waste of the resources of the Church, in upholding and propagating a schism. Influenced by such considerations as these, as well as by a desire to contribute his share to so needful a work, the writer published the volume entitled, "LETTERS ON PSALMODY, a Review of the leading arguments for the exclusive use of the Book of Psalms." This work was reviewed by John T. Pressly, D. D., in the "United Presbyterian Quarterly." It is upon this review that we now propose to offer some strictures in the way of reply.

It may be proper to premise that it is not a favorable feature of Dr. Pressly's review, that it gives unmistakable indications of undue excitement. Every man has, of course, the abstract right to adopt such a *style* of composition as best corresponds with his own character—but as by common consent, the work reviewed did not offend against Christian courtesy, I venture to suggest that such phrases as “disingenuousness,” “misrepresentation,” “cannot but know,” &c., &c., might have better been omitted. They convince no one, but rather serve to injure even a *good* cause. Besides, they expose their author to a severe retort, under certain circumstances. An example in point suggests itself. In speaking of what is known as “Rouse's version,” some one had used the phrase “Rouse's Psalms.” This seems to have roused the displeasure of this reviewer in a high degree. Accordingly in “Pressly on Psalmody,” page 178, we read as follows: “To call the Divine songs in this version, ‘*Rouse's Psalms*,’ is to evince *gross ignorance*, or *something worse*.” But if this be so, then “the Commission of the General Assembly of the Church of Scotland” must be “ignorant, or something worse;” for in April, 1648, they designated “the ministers of Edinburgh, or any of them, to examine the corrections of the brethren appointed to revise

Rouse's Psalms, and to confer," &c. If the reviewer has not the original minute; he can find the extract in Dr. Cooper's *Evangelical Repository*, March, 1852. Thus this sort of weapon has two edges, and often cuts *friends* as well as foes, not excepting the hand that holds it. We are sorry to be compelled to add, that a large part of "the review" breathes a spirit equally remote from the calm confidence of one who feels that he has a good cause, and is able to defend it. And when in "Pressly on Psalmody," we are repeatedly referred to "*the fearful death* of the sons of Aaron," "profane ministers of religion, on account of a disregard of Divine appointment in the worship of God," and to "the awful calamity which befell them,"—when thus the great body of the Protestant Church of Christ throughout the world are distinctly warned of the extreme hazard of venturing to differ on this subject with a small fragment as represented by this reviewer—we are irresistibly reminded of the case of the disciples who proposed to "call down fire from heaven" upon "certain who followed not with them;" and the mild rebuke of the blessed Saviour—"Ye know not what manner of spirit ye are of."* The

* Other evidences of undue excitement on the part of the reviewer are such as these: "garbled extracts," "wily tactician," "artful evasion," "discharged his gall," "sentiments so utterly inconsistent with due reverence for the

reviewer employs the ready resources of an advocate who has a weak cause and is embarrassed with logical difficulties from which he vainly strives to extricate himself.

In attempting to dispel the mists in which the reviewer has enveloped the true questions at issue, we are encouraged by the fact that he and his brethren have seriously advised and counseled such a course on our part. Agreeably to their deliberate counsel, their solemn exhortation in their Testimony, we propose "*seriously to consider* the grounds of their controversy with us—to give them our prayerful consideration."* This wholesome counsel they of course wish us to follow, though it may not lead to the results which they would prefer.

In undertaking a satisfactory examination of the positions and arguments employed in the "Letters on Psalmody," it was the dictate of common sense that the reviewer should state accurately what those positions and arguments really are, and as far as possible, in the precise language employed by the work itself. On page 21 of "the Letters," we find the "plan proposed to be pursued in the discussion," embracing chiefly three distinct propositions. They are as follows:

word of God," &c., &c. We shall hereafter examine with some care the truth and justice of these and similar injurious allegations.

* See the Testimony, pp. 7-46.

I. "To examine the question whether our brethren employ in praise 'the songs of inspiration, an inspired Psalmody'—or rather, whether their system of Psalmody be not to a great extent an explanatory paraphrase."

II. "The question of a Divine warrant for *the exclusive use* of the book of Psalms, as the only and perpetual Psalmody of the Church, under both the Jewish and Christian dispensations, and to the end of time."

III. "The more excellent way. Statement and defence of the principles and practice of the Presbyterian Church."

It is proposed to inquire, as briefly as possible, how the reviewer disposes of the facts and argument adduced under these several heads.

The pertinency of the "question" embraced in the *first* part of the "plan proposed" above, must be obvious to every one, we should suppose. This reviewer, be it remembered, in behalf of himself and his brethren, professes to praise God in "an inspired Psalmody," while our system of praise is "an uninspired one." The reviewer sings *exclusively* "the Lord's songs"—"God's Psalm book to the exclusion of all others"—"the book of hymns which God has provided"—"a literal, correct and true version"—"a faithful translation of the original text"—"like the prose translation of our

Bible, it is to be regarded as *the word of God.*" These are specimens of the laudations they employ when speaking of "Rouse's versification of the Psalms." Some of these writers even go so far as to call their Psalmody "songs composed in heaven"—"the Holy Spirit's Psalms"—while they unsparingly censure our system as a "human Psalmody"—"human composition in preference to that of the Holy Spirit," &c., &c. Assuming all this to be true, these brethren proceed to denounce us as guilty of "an impious rejection of the Psalms which God has given and the substitution of hymns of human composure"—"preferring our own effusions to the heavenly hymn book," &c. &c.

Now it is the avowed object of more than forty pages of the "Letters on Psalmody," to prove these arrogant pretensions of the reviewer and his brethren to be utterly without foundation, so far as regards their system of Psalmody, and their harsh and unbrotherly inferences in disparagement of ours, to be largely applicable to *themselves*. To instance only in one feature of the discussion, this reviewer admits "that by a nice calculation the author (of the Letters) *proves*, to his own apparent satisfaction at least, that our (the reviewer's) version of the Psalms, instead of being a correct and faithful translation, is made

up* of "interpolations," "human inventions," and "patchwork explanations;" and these "improvements upon David" are not mere "different words," "different language," from the original, but different thoughts and sentiments.

Now if the reviewer had read with any care this part of the "Letters," he would have seen that the author proposed to prove, and that *he has proved*, much more than he has here indicated, to his United Presbyterian readers. After a laborious and careful induction of particulars, examination of his "inspired Psalmody" in *Rouse*, and a minute inquiry into the principles and practice of the Scottish Churches, the sum of the matters proved is stated as follows, on pages 65 and 66 of the "Letters:"

1. "We have shown by undeniable facts, that the reviewer and his brethren, by using Rouse's paraphrase of the Psalms, have *taken away* from 'the songs of inspiration,' in which they say 'God teaches his Church how to praise,' an amount of matter equal to *forty-five* songs of the size of Ps. 117; and that they have added 'human composition' to the same amount."

2. "We have proved that the earliest speci-

* The "Letters" do not say "made up"—but on Dr. P's. theory, greatly *corrupted*, so as to be in very many parts *no version at all*, but a patchwork paraphrase.

mens of Psalmody in metre, as used by our Scottish forefathers, sung by their martyrs at the stake, and by their early reformers, were not formed upon the reviewer's *literal* principle, but much more closely resembled the style and manner of the Presbyterian system, 'being largely paraphrastic and with numerous gospel turns, &c.'"

3. "We have proved that from the period of the establishment of the Reformation down to the Westminster Assembly, the Church of Scotland employed in public and private worship, a versification of the Psalms (Sternhold and Hopkins') which utterly condemns and repudiates the principle advocated by *the reviewer*, — viz., 'a literal and faithful version of the whole book of Psalms'—being in many particulars more like the Presbyterian Psalmody than 'a fair and literal version.'"

4. "We have proved that 'Rouse's version' is 'the word of God' in a sense similar to that in which a piece of cloth interwoven with more than five hundred patches of cotton or tow, is a *pure silk fabric*." Yet the reviewer professes to sing inspired songs only! In their "True Psalmody" they say: "We adhere to the *very matter* provided by God," and the reviewer affirms of *Rouse*, that it "is a version framed on the principle of a *translation as literal* as the laws of versification will allow." Again, "We reject *all additions* to the

system of praise which God has given to his Church."

But if the four conclusions above copied from the "Letters" be correct, the affirmations of *the reviewer* and others are without any foundation.

Now what reply does the reviewer condescend to make to these facts, which so thoroughly explode his professions of "an exclusively inspired Psalmody;" which prove that he and his brethren have exalted into a term of communion one of their own *inventions*, which had no countenance from the mother Church of Scotland; and which convict them of the very sins and "strange fire" with which they denounce other Churches? Here is his answer: "You know that this has *nothing to do with the question!*" With various expressions of contempt, he professes to see no force or meaning in this sort of argument! He ventures to affirm that it only proves that Rouse's "*version* is in some respects imperfect!" But how could the reviewer make such a statement? One chief design, repeatedly avowed by the author in his first five "Letters," was to show that Rouse *is no version at all*, and therefore not an "inspired Psalmody," but a "patchwork paraphrase;" and that those who sing it, necessarily are guilty of offering "the strange fire" of "human composition." Yet this reviewer can see no relevancy in

in all this; *it is only discussing* “the exclusive use” of Rouse, or the *imperfections* of his “metrical translation!” But is it not something to the purpose to prove that he and his brethren have no “metrical translation,” but only a “paraphrase,” or mixture of Divine and human composition? Look at the subject in another light. Says the reviewer, “If the Psalms are sung in the worship of God at all, of course *some version* must be used.” But if this be a correct statement, then he and his brethren “*do not sing the Psalms* at all;” for it is proved in the “Letters” that they use exclusively “Rouse’s *Paraphrase* of the Psalms,” as the Scottish General Assembly call it. They will not pretend that “the Psalms,” and an “explication” of the Psalms, are the same thing; nor yet that the General Assembly of the Church of Scotland were so *ignorant* as not to be able to call things by their right names.

Again: the reviewer and others tell us, “We reject *all additions* to the inspired system,” and “adhere to *the very matter* provided by God.” Indeed! “Rouse’s paraphrase” contains *no “additions”* to the inspired songs! With something of the same propriety, they might talk of a commentary with *no “additions”* to the text! Let any unprejudiced man read the *first five* of the “Letters on Psalmody,” and he will discover that the Scot-

tish General Assembly spoke the truth when, in sanctioning Rouse, they call it "*a paraphrase*," not less than *twenty* times, but never a *version*. And these "additions" in Rouse are not merely "*different language* from the prose" of our Bibles, as the reviewer would have us believe (p. 26), but the *thoughts, sentiments, explanations*, of Rouse and his improvers—in other words, the "human composition" of the poet, mixed largely with "the inspired song!" Still the reviewer insists that "Rouse's Psalms" is "THE WORD OF GOD," equally with *the prose version* of our Bibles. But did the General Assembly of the Church of Scotland—did any man of common sense, ever call our "prose translation of the Bible," *a paraphrase*?

The reviewer inquires with great apparent confidence, "Does not Mr. Annan know that a translation might be given in many instances *in different words* (from the prose version) and yet be equally faithful?" And he goes on to represent our objections as founded in the fact that Rouse "employs *different language* from the prose translation"—"*words and phrases* not in the prose."

We will reply to these strange misstatements, simply by a brief exhibit of the points established in the "Letters," omitting, for want of room, most of the examples there cited under each head.

1. Vain repetition :

PROSE VERSION.

Round about their habitations.

ROUSE.

All round about the tabernacles,
And tents where they did dwell.

2. Additions to the sense :

I delayed not.

I did not stay, *nor linger long,*
*As those that slothful are.*To Him that smote Egypt in
their firstborn.To Him that Egypt smote,
Who did his message scorn,
And in his anger hot
Did kill all their firstborn.

3. Rouse's improvements on David :

I am like a pelican in the wilder-
ness.Like pelican in wilderness,
Forsaken I have been.

I am like an owl of the desert.

I like an owl in desert am,
That nightly there doth moan.

He sent a man before them.

But yet he sent a man before
By whom they should be fed.

Unto their teeth.

Unto their teeth,
And bloody cruelty.

There are more than one hundred and seventy examples of these "improvements" in Rouse : and any person of ordinary intelligence can perceive that they do not consist in mere "different words and phrases," as Dr. P. intimates. A full half has been added in the paraphrase, in all except the first example—added *to the idea* as given by inspiration, not mere "words and phrases."

4. Improvements in the sense to make metre :

Rebuke the company of spear-
men, the multitude of the bulls,
with the calves of the people,
till every one submit himself
with pieces of silver.

The spearmen host, the multitude
Of bulls, *that fiercely look,*
Those calves which people have
forth sent,
O Lord our God rebuke.

Scatter thou the people that
delight in war.

Till every one submit himself
And silver pieces bring :
The people that delight in war,
Disperse, O God and King.

There are more than *three hundred and thirty* examples of this sort, and the objection to this way of "writing better than David" lies especially against such a use of the Divine NAMES as we here find, where they are thrown in *to lengthen a line and make metre*. Can this be a sacred use of these awful TITLES of the Sovereign of all worlds? Yet this use of the peculiar names of the glorious object of all religious homage, is very frequent in Rouse, not less than *eighteen or twenty* examples occurring in the 119th Psalm, as versified by Rouse; for instance:

PROSE VERSION.

I have seen an end of all perfection. But thy commandment is exceeding broad.

ROUSE.

An end of all perfection;
Here have I seen, O God;
But as for thy commandment
It is exceeding broad.

And on the principles of Dr. P., an equally unwarranted, if not profane liberty, is taken with the Divine attributes, such as, "almighty," "eternal," "most high," "most gracious," &c.

5. Rouse attempts to "write better than David," by transposing in more than *forty* instances the inspired order of thought. As for example: "Hide thy face from my sins and blot out all my transgressions." Rouse has it:

"All mine iniquities blot out,
Thy face hide from my sins."

When this reviewer detects Dr. Watts in transposing some of the verses of Ps. 119, he indig-

nantly inquires, "Is the mind of the Spirit exhibited *so awkwardly* as to render it necessary that the verses should be "much transposed," &c. "It would be," he adds, "an indignity to any respectable man to treat his writings in this way," &c.* He seems never to have suspected that he himself was guilty, in substance at least, of offering this same "indignity" to the Holy Spirit, in not less than *forty* instances perpetrated by Rouse and himself. And it is of this "logical connection of clauses or sentences" that a writer in the *United Presbyterian* of April 4, says, "Even the words of Scripture without the Divine order or arrangement, *is not Scripture.*" It follows therefore, that in more than *forty* examples of this sort, the reviewer has all his life been singing, not *inspired*, but "human composition."

6. Another large department of Rouse's "improvements upon David" consists of single epithets or qualifying adjectives, thrown in apparently to save the credit of the verse; such as, bashful, malicious, lewd, sweet, fierce, spitefully, &c. The "Letters" give near fifty examples of this sort, which have nothing in the prose version nor in the Hebrew to correspond with them. And these qualifying epithets, be it observed, are not "mere words and phrases." They express conceptions,

* Pressly on Psalmody, p. 114.

ideas, which the author of the inspired text did not see proper to express. Of course they are mere "human inventions."

We must stop here. Many other specimens of what is said to be "a true and *literal* version," "a full and faithful version"—"like the prose translation of the whole Bible"—"adopted by those (the Church of Scotland) who regarded it as a *literal* and correct translation of the original" and "to be equally regarded AS THE WORD OF GOD"—are adduced in the "Letters." Other stronger illustrations of the paraphrastic nature of Rouse will come before us as we proceed—but surely the examples now adduced cannot be explained away as "different language," mere "supplementary words and phrases!" If Dr. Pressly had read the "Letters on Psalmody" with any care, he would have discovered that the author founds his objections to this feature of Rouse on something more solid than "words and phrases," viz., upon the thoughts and sentiments thrown in by Rouse in the structure of his paraphrase, by which he has attempted "to write better than David." Of course Dr. P. justifies Rouse so long as he sings his versification.

While speaking of "Rouse's versification" the reviewer makes the following statement: "Suppose that Mr. Annan has (had) accomplished *all*

that he has *attempted to prove*, it would amount only to this, that viewed in the light of 'a correct and faithful version,' our metrical version is in some respects imperfect." And THAT IS ALL, according to Dr. Pressly, which Mr. A. has even "*attempted to prove.*" Let us see what Mr. A. has attempted to prove :

(1.) That neither Rouse, nor the previous versification of Sternhold and Hopkins, (adopted by the Church of Scotland,) nor the earliest Psalmody of the Scottish martyrs, Wishart and others, (in the times of John Knox)—none of these were formed on the principle of the reviewer and his brethren, viz., "an exclusive inspired Psalmody;" but were all, without exception, viewed and adopted as "paraphrases." Now, if Mr. A. "has proved" this, (and we believe he has fully proved it,) has this "nothing to do with the merits of the question?" Does he not thus prove what they call their principle of "an inspired Psalmody," to be mere *modern invention* of their own, which their sect has set up, without authority or precedent from our common forefathers? Who, then, are the "innōvators?"

(2.) Mr. A. has "attempted to prove" that while the reviewer and his brethren denounce sister Churches as those who use "human composition," they are habitually doing the *same thing*.

And has this nothing to do with the subject? What is their profession of a "correct and faithful version" worth, if they habitually trample it under foot?

(3.) Mr. A. has attempted to prove that whilst the reviewer claims that he and his brethren sing "the word of God," "a correct and faithful *translation*," "sacred songs, of which God is the author," "songs composed in heaven"—while the reviewer and his brethren boldly assert all this, it is proved by the best authority, even that of the Scottish General Assembly, and by careful examination of Rouse, that these brethren do *not* sing the "sacred songs of the Bible," but only a "paraphrase" of many of those songs! It is further proved by Mr. A. that they "lay aside as useless" the 20th verse of Ps. 72, and parts of other songs sufficient to form fifteen *whole Psalms* as large as Ps. 1. This, Mr. A. has certainly "attempted to prove." And will the reviewer still affirm that all this "has nothing to do with the question at issue!" He and his brethren denounce the Presbyterian and other Churches for not singing "the songs which God has given," for "an *impious rejection* of those songs," &c., &c. But here it is proved that they themselves *do not sing* those sacred songs, but a patchwork *paraphrase* of many of them! And in addition

they "lay aside as useless" many parts of others! They may talk as they please about the soundness of their *principle* of "a correct and faithful version," "the word of God," &c. Men of discernment will try them by their established *practice*, and judge the value of their *principle* by "its fruits." If, from Sabbath to Sabbath they utter in praise, and thus sanction a mixture of "human composition" with the Divine—human thought, sentiment, "explication" by Rouse and others—it is futile to claim to sing "inspired songs," "the songs composed in heaven," &c. By the use of a *paraphrase* they violate their own *principle* and pronounce it worthless.

Such is an imperfect summary of the points clearly established, in the first five of the "Letters on Psalmody." Yet this reviewer says—"It amounts only to this, that our *metrical version* is in some respects imperfect!" What strange blindness! Another curious illustration of the obliquity of the reviewer's mental vision occurs here. When commencing the discussion of the points which relate to "Rouse's version," &c., as stated above, the author of the "Letters" referred to "the main proposition" of a leading writer, as follows: "*A correct and faithful version* of the whole book of Psalms should be employed in the Psalmody of the Church." Of this "proposition" the re-

viewer says, "Mr. Annan turns his back upon it"—"he is too wily a tactician to risk an attack upon an impregnable fortress"—"he declines an attack upon the main proposition," &c. But how could the reviewer make such statements! Why more than *forty* of the succeeding pages of the "Letters" are chiefly employed in attacking this "main proposition," in proving that he and his brethren sing no such "correct and faithful *version* of the whole book of Psalms"—nor indeed *any version* at all. The reviewer, as is abundantly proved, instead of singing "a version or translation," uses "a paraphrase," or "explication" of many of the Psalms, in which are found some *five hundred* scraps of "human composition," varying in size from *two and a half* lines down to a single word or phrase. All these, with very few exceptions, are not mere "*words and phrases*," but man's *improvements* on the Divine thought—human "additions to the *very matter* provided by God," in the original Hebrew. The plain Christian can see the proof of these statements by comparing *Rouse* with the prose translation of our Bibles, which even the reviewer admits to be "most excellent and *faithful*," and much greater men pronounce to be "the best translation in the world," and "as *literal* as can be, to avoid obscurity." So far from "turning his back upon the main pro-

position," he has made this "impregnable fortress" to appear a very insecure refuge for hardly pressed and bewildered polemics! This notion of "a correct and faithful version of the whole book" is found to be a *myth*, a shadow without the substance. This is abundantly established in the "Letters." Why does Dr. P. wish us "to make a direct attack" upon a logical nonentity—except so far as to prove that such is its character; and to show that this "main proposition," as held by those who, like the reviewer, habitually in practice trample it under foot, is mere sound without sense. When Dr. P. begins to use "a correct version of the whole book" we will examine it.

From what has been said, it is truly astonishing to hear the reviewer seriously assert, "The subject of versions *has nothing* to do with the merits of the controversy." But when he wishes to excite prejudice against Dr. Watts and the Presbyterian theory of Psalmody, he is very profuse in showing that we use *no version at all*, but only an imitation of the Psalms. Many pages of his book and of the review is consumed in the discussion of this topic; and most fearful epithets are hurled at our head for "practically declaring that *the work of God needs to be mended*." While he is harping on this favorite string, the great question seems to be "*version or no version!*" Accordingly

he tells us — “THE QUESTION is simply this — shall we use God’s Psalm book, or shall we use one prepared by uninspired men.”* That is precisely “the question” discussed in the first five “Letters on Psalmody.” It is demonstrated that the reviewer uses *no version* (or translation) of God’s Psalm book at all, but really a patchwork paraphrase of that “book!” — a Psalmody in large measure “prepared by uninspired men,” viz., chiefly by Rouse! We prove by the most undeniable facts, that whilst professing to be very zealous for “a true and *literal version* as of Divine appointment” — he habitually adulterates and corrupts the pure stream of inspired song, with some *five hundred* filthy rills of “human composition.” He is very wise in endeavoring to keep this question entirely out of view.

The “Letters on Psalmody” thus settle most conclusively, as we humbly conceive, the first “question” in the “proposed plan,” as stated by the author (p. 21). They prove to the satisfaction, as we believe, of every fair and unprejudiced mind, that the *reviewer* does *not* sing “the songs of inspiration, an inspired Psalmody,” but a “patchwork paraphrase” of many of these songs. We might next properly proceed to examine Dr. Pressly’s re-

* *Preacher*, Feb. 23, 1844. See also, Pressly on Psalmody, pp 12, 108, 118, &c., where he denounces the Presbyterian Psalmody, because it is *no version at all*.

view of the *second* proposition of the "plan," viz., "The question of a DIVINE WARRANT for the *exclusive use* of the book of Psalms as the only and perpetual Psalmody of the Church." There are still, however, a few things introduced in this part of Dr. P's. *review*, apparently to excite odium and arouse prejudice, and which seem to call for some slight notice.

It has always been a familiar piece of logical *strategy* with the reviewer and others, to represent Presbyterians as "impiously rejecting" the book of Psalms from the praises of God. Accordingly in this review we have *the old song* over again. "If you deny," he says, "that we have Divine appointment for the use of the book of Psalms, why do you not say so?" "DENY Divine appointment for the use of the book of Psalms!" We can hardly believe that any Presbyterian was ever guilty of so silly and wicked a thing. If the reviewer had read with care the book he professes to review, he would have found our *principle* stated more than once, as follows: "The whole Word of God" (of course including "the book of Psalms,") "*is of use* to direct us" in *praise* (as well as in prayer). This would have answered his question, and saved his ink and paper. We most strenuously advocate "the book of Psalms," and that, too, as of "Divine appointment." The real points of

difference are these: The reviewer professes to sing "a *true* and *literal* version or translation;" but all the time he sings only an explanatory "paraphrase," *corrupted* with hundreds of patches of "human composition." We Presbyterians, on the contrary, sing just what we profess, viz., a paraphrase of the book of Psalms. Again, the reviewer "lays aside as useless" large parts of the Psalms, thus *improving* upon "the very matter" of "God's Psalm book." We omit certain parts, also, as less suitable for praise than other portions of the Scriptures. The reviewer and his brethren call their "paraphrase," "*the songs which God has given,*" "an inspired Psalmody, literally and truly," and excommunicate their elders and members for singing anything else, even in family worship. Our Church, on the contrary, authorizes their "paraphrase" (Rouse) to as many of our congregations as choose to use it; but approves, also, another *paraphrase*, including, in many of the Psalms, New Testament explanations. For all that we do in this affair, we claim "to have *Divine appointment.*" And yet Dr. P. seems to be *astonished*, because we do not *deny* "Divine appointment *for the use* of the book of Psalms!!" We would just as soon think of denying the *Divine appointment* for the use of all the rest of the Bible! We have thus stated the plain, unvarnished *facts*

of the case. The reviewer will probably retort, "wily tactician," "artful," "disingenuous;" but that proves nothing to his purpose. The "Letters on Psalmody" furnish abundant evidence of all these statements, and Dr. P. will not find it easy to refute even a small part of that evidence. Again, says Dr. P., "If these Psalms are to be used at all, surely it is proper to use them as translated in 'a correct and faithful version;'" and he asks, in great apparent bewilderment, "Is it to 'a correct and faithful version' that you (the author of the 'Letters') object." But this is mere trifling. Prove, forsooth, that you have *any version* in metre, and your question will be pertinent. As matters now stand, the true question is this, "Is your 'paraphrase' more agreeable to the Scriptural rule on the subject than ours?" Is *the use* you make of the book of Psalms the *only right* use, or is *our use* of the Psalms equally right and scriptural—yea, much more so.

The reviewer repeats his former desperate effort to show that "Rouse's versification" of the Psalms is an inspired Psalmody: "Like the prose translation of the whole Bible"—"substantially correct and faithful"—"to be regarded as the Word of God"—"a correct and faithful translation," &c. And he then proceeds to misstate and caricature the author of the "Letters" in the manner before

intimated, viz., as having “made the important *discovery*” that Rouse “employs different language from the prose translation,”—“has not in every instance adopted the same precise language”—“has an amount of supplementary *words and phrases*,” &c., &c. But this, we must be permitted to say, is the merest trifling with the subject. If the reviewer really thinks these statements creditable to his candor and intelligence, we have two very plain and easy answers.

1. We consent to regard “Rouse’s paraphrase” as really and truly inspired equally with our English Bible, on the following condition, viz., so soon as the reviewer will adduce any intelligent, well informed man, or set of men, Jew or Gentile, inspired or uninspired, Papist or Protestant, ancient or modern—elder, priest or bishop—session, synod or general assembly, who have ever thought or spoken of our common translation of the Bible as a “paraphrase.” Let such a person or persons be produced, and we will fulfil our part of the agreement.

2. We respectfully suggest, that the General Assembly of the Church of Scotland (1644 to 1650), when giving their official sanction to “Rouse’s Psalms,” never once speak of them as a “literal version or translation.” On the contrary, the official title which they use not less than *twenty times*,

is *paraphrase*: “new paraphrase”—“our own paraphrase,” “the English paraphrase,” &c., &c. Yet this reviewer calls it “a *true and literal* translation, superior to *any other* in the English language,” “framed on the principle of a translation as literal as the laws of versification will allow,” &c. Ralph Erskine shows what was the meaning of the word, when he entitles his “Exposition of the Song of Solomon” “a paraphrase, or large explicatory poem.” We may safely assume that Ralph Erskine and the General Assembly of the Church of Scotland were not ignorant of the meaning of the terms they employed. For abundant illustrations of these points, we of necessity can only refer to the first *five* of the “Letters on Psalmody.” We have space for only a single example.

PROSE VERSION.

To him that smote Egypt in
their firstborn.

ROUSE.

To him that Egypt smote,
Who did his message scorn,
And in his anger hot
Did kill all their firstborn.

Is that what the Church of Scotland meant by
“a true and literal translation?”

The reviewer, however, professes to have lighted upon a chapter in the English Bible, in which, he says, “the supplementary matter” employed “to give a correct and faithful translation” is equal to nine lines of Rouse. But why does he so carefully avoid any reference to the passage? We

should like to see that remarkable chapter ! But suppose that such a chapter exist, we are not charging Rouse with adding "supplementary matter, *for the purpose* of giving a correct and faithful *translation*." Our charge is, that *Rouse* is proved to be "a paraphrase," in the sense that Ralph Erskine understood the term, and that the Psalms in his versification are to a large extent "explicatory poems." This we presume no one in his senses has ever said of any part of the English translation of our Bible—which the reviewer admits to be "the best translation in the world," "in general the most excellent"—"as *literal* as possible to avoid obscurity."

No one questions that in our admirable prose version "there are *words and phrases*, for which there are no corresponding terms in the Hebrew text." Thus, "The fool hath said in his heart, *There is no God*;" "Thou hast enlarged me *when I was* in distress." The *italics* show how much the English supplies to the Hebrew in these and similar extracts. This is the sort of "supplementary matter" employed in our Bibles. But now look at a few specimens of Rouse's "supplementary matter," and which Dr. Pressly seems to wish us believe "an *absolute necessity* for the purpose of unfolding the meaning of the language translated."

PROSE VERSION.

I delayed not.

I thought on my ways.

Rose up against us.

The moon to rule by night.

Unto thee.

DR. P'S. LITERAL VERSION.

I did not stay nor linger long,
As those that slothful are.

I thought upon my former ways,
And did my life well try.

Rose up in wrath
To make of us their prey.

Also the moon so clear,
Which shineth in our sight.

To thee my help alone,
For thou well understands
All my complaint and moan.

Does the reviewer really think these specimens and hundreds of others, "a literal translation?" Can he persuade himself that "like the prose version," Rouse was "adopted by those (the Scottish Churches) who regarded it as a *literal* or correct translation?" Does he seriously think these and similar examples are "*as literal* as the laws of versification will allow?" Is it not plain that in using and defending Rouse with all these patches of "human composition," he virtually decides that he has "improved upon David" — "can write better than David?" And in view of such notorious facts, what right has Dr. P. to harp perpetually upon "the sin of singing human composition," whilst he habitually does the same thing! What low views of the nature of inspiration must that man entertain, who can seriously and persistently claim that "like the prose translation" Rouse is "an inspired system, the veritable *word of God*."* To add to the unaccountable mystery

* The only passage in our English Bibles, so far as we remember, which even *seems* to countenance the human addi-

of the subject, the *United Presbyterian Quarterly*, when this reviewer was one of its editors, gravely informs us, "We reject all additions to the system of praise which God has given to the Church;" and the "True Psalmody" adds—"We adhere to the *very matter* provided by God!!" Oh prejudice, how blind art thou! These are certainly curious illustrations of the reviewer's theory, which, he says, consists in "employing God's Psalm book to the exclusion of others which have been composed by uninspired men!" Rouse's poetry an inspired Psalmody! "Equally with the vulgar translation in our Bibles!"

We trust enough has now been said to prove, even to the dullest intellect, what it is we object to in the proposition that a "*correct and faithful version* of the whole book of Psalms should be employed in the Psalmody of the Church, as by Divine appointment." How simple, in this connection, are the reviewer's questions, "With what does Mr. A. find fault in this connection? Is it a correct and faithful version?" Would he prefer one which is incorrect and unfaithful?" "To these

tions, improvements, &c., of Rouse and the reviewer, is 1 John 2:23, where the following is printed in *italics*, as not contained in the original Greek, viz. "But he that acknowledgeth the Son, hath the Father also." But Horne says, "this clause is established on unquestionable authorities, and ought not to be printed in italics as an addition." Dr. Doddridge takes the same view. Thus this passage fails the reviewer as an authority.

questions," he adds, "we desire to see an answer!" "We search for *light*," he further adds, "upon the question, 'Is a fair and full version of the Psalms of Divine appointment.'" We fondly hope we have now given him the "light" he seeks—for we have proved that on his literal version theory, it follows that he has no Psalmody of "Divine appointment," simply because he has no "fair and full version" of the Psalms in metre, but only a patchwork paraphrase of many of them. So obvious is it, that by his own admission, his Psalmody lacks "Divine appointment!" Thus much for the additions and improvements upon David. We now turn to *the omissions*—the parts of the inspired text which are excluded from Rouse.

This reviewer is very severe upon those who, as he interprets them, "lay aside as useless" some parts of God's Psalm book. "Do you think," he says, "that the word of God has been given in such a defective form that some parts of it may be laid aside as useless, while portions may be selected," &c., &c. But the whole force of this objection, so far as it regards the Presbyterian principle, lies in a logical blunder, a begging of the question. He assumes, without the shadow of proof, that "the whole book of Psalms" was given to be literally employed in matter and form, as the exclusive and all-sufficient Psalmody of the

Christian dispensation, as well as the Jewish; and that to the end of time. This we of course deny, and Dr. P. must prove it, not take it for granted. Besides, even if it were true that Rouse has not "laid aside as useless" any part of the one hundred and fifty Psalms, has he not largely "added to" the very matter and thought of the inspired record? Will the reviewer, on his principles, inform us which is the greater sin, to "take away or add to the word of God." In fact, Dr. P. consents to both these *sins*, as can easily be shown. The easiest method of testing the reviewer's principles is to try him by his practice. Take these examples:

PROSE VERSION IN OUR BIBLES.

And God, even our own God,
shall bless us.

A testimony in Jacob.

Israel had walked in my ways.

And it shall be well with thee.
Ps. 128: 2.

Which by night stand in the
house of the Lord.

And all judges of the earth.
Ps. 148: 11.

The prayers of David the son
of Jesse are ended. Ps. 72: 20.

In the red sea. Ps. 136: 15.

REVIEWER'S LITERAL VERSION.

Our God shall blessings send;
"even our own God," excluded.

His testimony; "in Jacob" is
"laid aside as useless."

Israel my ways had chose;
"walked" omitted and *chose* substituted.

(Laid aside as useless by Rouse
and the reviewer.)

You that praise him nightly
there; the word "stand" is left
out, and "praise him" put in its
place.

("Laid aside as useless" in
second version. Rouse *improves*
upon David.)

("Laid aside as useless.")

("Laid aside as useless.")

Some of these specimens of "writing better than David" were cited in the "Letters"—but the re-

viewer condescends to take no notice of them. He strongly insinuates, however, that Presbyterians are constantly guilty of "offering strange fire before the Lord;" and in stilted style he makes the announcement, "From the throne of the Eternal, the declaration comes forth, 'Whatsoever I command you, observe to do it; thou shalt not add thereto *nor diminish from it!*'" * Thus he pronounces his own doom. But the serious charge that we Presbyterians "*impiously reject* the Psalms which God has given to be sung"—"lay aside as useless parts of the word of God," &c., recoils upon the reviewer in another aspect. It is well known that the titles prefixed to most of the Psalms are for the most part admitted by all eminent Oriental scholars to be parts of the inspired text as really as the first verses of Isaiah and Paul's epistles, and other books of the Scriptures. But they are nearly all excluded from Rouse. Of course this is "the impious rejection" of large parts of *the whole book* which Dr. P. says is of Divine appointment to be sung!

In proof of these positions Dr. A. Alexander says, "These titles are found (most of them) in the Hebrew, and are integral parts of the com-

* Dr. P. neglects to inform his U. P. readers that this text is in Deut. 4: 2, and is a part of the Levitical law; and as he applies it to modern times, it renders obligatory "the statute" which stoned a man for gathering sticks on the Sabbath, &c.

position" — "parts of the text and inseparable from it." Horne says, "We have *no reason* to suppose that *very many* of them are not canonical parts of the Psalms," though he admits that others "are of very questionable authority, *as not being extant in the Hebrew manuscripts.*" "To omit the titles," adds Dr. Alexander, "is to *mutilate* the sacred text." Tholuck and Hengstenberg take the same ground. Kitto receives all of them as canonical, "except where there is strong internal evidence against them." And even the United Presbyterian paper, the *Christian Instructor*, edited by Dr. Dales, says, "the titles of the Psalms * * * were written by *the sacred poets* themselves." "The same thing occurs in the prophets; *e. g.* the prediction of Baalam, the Psalm of Habakkuk, and the song of Hezekiah. That David followed this custom, at least occasionally, is evident from 2 Sam. 22, and Ps. 18. We may also, with great confidence, ascribe to David the titles of Ps. 22 and 56, which (titles) are poetical in form."* But Rouse and the reviewer "lay aside as useless" nearly all these inspired titles, equal in the aggregate to fifteen sacred songs of the size of the first Psalm. What now becomes of the reviewer's "great principle," which he says, "*we hold,*" viz., that "a correct

* See *Christian Instructor*, March, 1855.

and faithful version of the WHOLE BOOK of Psalms should be employed in the Psalmody of the Church as of Divine appointment." What has become of the "impregnable fortress," since it is proved that he has abandoned it to the owls and the bats? He professes to sing "the *whole book* of Psalms," and yet he excludes inspired matter to the amount of *forty-five* songs of the size of Ps. 117!! A display of *temper* is a poor answer to these unquestionable facts.

But what explanation does the reviewer devise for this "impious rejection" of large parts of the "songs composed in heaven?" He does not attempt to refute Alexander and Horne, who say that "these titles are found *in the Hebrew text*, as far as we can trace its history, as integral parts of the composition," and that "*very many* of them are extant in the Hebrew manuscripts." He does not undertake to refute the *Christian Instructor* of his own Church, which is constrained to admit that "these titles were written by *the sacred poets* themselves." He has nothing to say to the statement of Dr. Alexander, "that these titles, in all Hebrew manuscripts, bear the same relation to the body of the Psalms that the inscriptions in the prophets and in Paul's epistles bear to the substance of the composition;" and of course he has no more right, on his principles, to exclude these

titles than to exclude the first verses of Isaiah and the epistles of Paul, when he reads them from the pulpit.

What then is the reviewer's reply? Why he refers to "a writer" who says, "Expositors are by no means agreed" as to the inspiration and importance of these titles, "some regarding them as subsequent additions," others as "original parts of the Psalms." This is certainly very cogent argument! Some writers regard the doctrine of atonement as no part of Divine Revelation—ergo, we ought not to receive it! Of as little avail is his reference to "ancient fathers," Augustine, Hilary, &c., who, however, are not quoted as saying that these titles are not inspired parts of the text.

It is evident that the reviewer is sadly puzzled at this conjunction of his affairs. Instead of aiming his logic at the arguments of Alexander, Horne and others, and attempting to disprove the existence of these titles in the Hebrew, as component parts of the Psalms—instead of proving the falsity of their statements, that "*very many* of these titles are canonical parts of the Psalms," "parts of the text and inseparable from it," he quotes Horne as admitting that "*many* of the titles are of very questionable authority *as not being extant* in the Hebrew manuscripts." But

who doubts it? The author of the "Letters on Psalmody" made the same quotation from Horne! Alexander and Horne, however, indicate the safe and obvious test in the inquiry, viz., "are these titles found in the original Hebrew." Dr. Alexander says they are found "in the Hebrew text as far as we can trace its history," and Horne admits that one hundred and twenty-five of the Psalms have "titles in the Hebrew Scriptures." The reviewer can be very jealous for the honor of the original Hebrew, when it happens to suit his purpose. Then he can exclaim, "Our test is the original text." But when he discovers that this "test" evidently compels him to admit the Divine origin of many of the titles to the Psalms, as integral parts of the inspired record—of "*the whole book*" which he insists is "of Divine appointment to be sung"—under these circumstances his "test" is thrown aside as worthless! The "Letters" which he professes to review expressly adopt this safe "test," viz., *the original Hebrew text*, to decide the question how many of these titles are integral parts of "the whole book of Psalms." But as the admission of this his own "test," would involve him in the "impious rejection" of inspired matter equal to about forty-five songs of the size of Ps. 117, he will have nothing to do with the "test" in this connection. "The result then is," says the

reviewer, "the titles prefixed to the Psalms are omitted (by Rouse and himself), * * * because *it is a question* whether they are component parts of these songs." It is a question! Does the reviewer reject every part of Scripture about whose Divine origin there "is a question?" It is a question with some writers whether 1 John 5: 7 is of inspired origin, viz., "There are three that bear record in heaven," &c., and so of numerous other texts. "It is a question" whether the doctrine of the Divinity of Christ, atonement, &c., are component parts of revealed religion. Does he, therefore, "lay all these aside as useless?"*

But the reviewer is in error in affirming that there "is a question" about the larger part of these titles. Some of them, we admit, are not found in the original Hebrew, but the greater part of them have precisely the same claims to Divine inspiration as the body of the Psalms. The reviewer may raise *a question* about the inspiration of these titles, because it suits a purpose. But no scholar will deny that Alexander, Horne, Hengstenberg, Tholuck, Kitto, the *Christian Instructor*, &c., are sufficient to settle the question, so far as "the test of the original text" can do it.

*The "True Psalmody" employs the same fallacy, thus: "The authenticity of these titles is not universally acknowledged." Do Dr. Dales and his brethren reject all doctrines that are not "universally acknowledged?"

But the reviewer has another argument for his "rejection" of these inspired titles. "When the author of the Letters," he says, "shall *remove the veil* which conceals the import of these mysterious inscriptions so that we can use them intelligently, we shall be prepared," &c. He is waiting, he says, "until the author of the Letters shall remove the veil," before he will even "*inquire* into the propriety of introducing these titles into his metrical version." But when he is speaking of Dr. Watts, and his labors in Psalmody, he is very positive and abundant in showing, that to omit parts of the book of Psalms from a system of Psalmody, is the same as "to lay aside as useless portions of the word of God."* It follows, therefore, that he even refuses to "*inquire into the propriety*" of laying these titles "*aside as useless,*" or which he says is the same thing, to inquire whether they are "parts of the word of God," until the author of "the Letters" has removed the veil! To omit any parts of the inspired Psalms from our Psalmody, is the same, he says, as to reject or "lay aside as useless parts of the word of God." But here he rejects all these titles, not only until "the author of the Letters" proves them to be the word of God—but until he "shall have removed the veil" which hangs over them!

* On Psalmody, p. 112.

But is not this a great want of due reverence for the inspired oracles? How would such a principle affect those dark parts of the Prophecies, for example, which have almost as many different interpretations as there have been expositors? The reviewer, of course, will *not inquire* into their Divine inspiration until the veil is removed! If he will show in Dr. Watt's writings anything so nearly approaching German Rationalism, we consent that he shall expose it.

But suppose we try the reviewer's reverence for the word of God by his own test. The "author of the Letters," he says, must "remove the veil from these inscriptions, so that we can use them intelligently," and then he will be prepared to "inquire into the propriety of introducing them into his metrical version, or to receive them as the word of God." Very well. We agree to aid Dr. P. in so *difficult* a matter. We first try to lift "the veil" from the title of Ps. 102: "A prayer of the afflicted, when he is overwhelmed and poureth out his complaint before God." The *veil* in this instance is not a very thick and heavy one; and we fondly hope we have lifted it, so that even the reviewer can now "sing it intelligently!" Neither is it a very thick darkness which covers the inscriptions, or titles, of Ps. 51 and Ps. 18—the former, "A Psalm of David when Nathan the

prophet came unto him, after he had gone in to Bathsheba;" the latter, "A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies and from the hand of Saul." Equally *unintelligible* are the titles of Ps. 52, 54, 56, 57, 59, 60, 90, 92. As to Psalm 3, its title is also under "*the veil*," as follows: "A Psalm of David when he fled from Absalom his son." But of this title, as of most others, Dr. Alexander says: "This is not a mere inscription, but a part of the text, and *inseparable from it*." The titles of Ps. 7, 34, 36, and many others, are under similar impenetrable "obscurity!" But all these the reviewer rejects from his Psalmody, not merely because he says there "is a question" whether they are component parts of these songs—but until "the veil" over them is removed, so that he "can use them intelligently." Thus it is plain that the reviewer renounces his grand "proposition," abandons his "impregnable fortress," viz., that "the WHOLE BOOK of Psalms is of Divine appointment as the Psalmody of the Church." He "lays aside as useless" most of the inspired titles, as well as other parts of "the whole book." And when we carefully examine into the obscurity and *unintelligible* character which he charges upon all these

inscriptions, we find that of the whole one hundred and twenty-five not more than *twenty* have the least obscurity about them. What special darkness can even a child discover in such as that of Ps. 92—"A Psalm or song for the Sabbath day." And in regard to the small number of untranslated terms, such as *michtam*, "a golden or excellent Psalm," *maschil*, "for instruction," &c., it would be easy to adduce much other phraseology in the Scriptures quite as difficult to be comprehended.

But the reviewer flies to another refuge for his doctrine. "The authors of our excellent translation of the Bible" he says, "have assigned to these titles a position distinct from the Psalms themselves, just as they have done with the subscriptions (or postscripts) to the apostolic epistles, which are not regarded as of Divine authority." But there is no sort of parallel between the two cases. 1. The postscripts to the epistles are published separately in the Greek, and as no part of the inspired record. But the titles to the several Psalms are embodied in the Hebrew original, just as the first verse of Isaiah is the title of the prophecy; and so in Paul's epistles. 2. Our most judicious commentaries, such as Dr. Scott, omit the postscripts to the epistles altogether. So also Conybeare and Howson. Dr. Adam Clarke, whose extensive learning has never been questioned,

says: "The subscriptions (or postscripts) to the sacred books are of little or no authority, all having been added in latter times, and frequently by injudicious hands." "The postscript to the first Epistle to the Corinthians," Horne tells us, "directly *contradicts* Paul's own declaration in chap. 16: 8." "The postscript to Galatians," he says, "is evidently spurious." Dr. Clarke says of that to the Romans, "It is evidently false"—of that to Titus, "There is not one of these postscripts of any authority; and some of them are plainly ridiculous"—and of that to 1 Corinthians, "The postscript in the common editions of the Greek text is palpably absurd."* What wonder, then, that "our excellent translation of the Bible" separates these postscripts from the inspired text—for even Dr. Pressly admits that they are "not of Divine authority!" But is there any analogy between these absurd and ridiculous postscripts, and those titles to the Psalms which Alexander, Horne, and others of our wisest men and most distinguished scholars, declare to be "parts of the Hebrew text and inseparable from it." 3. Besides, there is this obvious reason for the separate position of the titles to the Psalms in English; *that* is the common usage in the English language. But it was

* Even so cautious an Episcopal dignitary as Archdeacon Paley says: "I do not attribute any authority to these subscriptions."—*Horæ Paulinæ*.

otherwise in the Hebrew, which embodied the titles in the song itself. And if all this were not sufficient to prove the futility of this part of the reviewer's argument, we might add that in the ten Hallelujah Psalms, Horne tells us, "the venerable translators have rendered the word Hallelujah, 'praise the Lord' — which they (and Rouse also) have made a part of the Psalms!" Yet the reviewer affirms that "the translators have assigned to *these titles* (he makes no exception) a position distinct from the Psalms themselves." The reviewer, however, gives his reasons why he thinks the term "Hallelujah" is not a title to any of the Psalms: "It must," he says, "be a title of a peculiar character; for it is found in the beginning, in the middle and in the end of the same Psalm"—he refers to Ps. 147 and 148. But in this he only adds to the embarrassment of his position, and sinks deeper amid his logical difficulties. He admits that *Tehillim* is the Hebrew title of the "Book of Psalms." But is not the same word found in other parts of the book? See Ps. 78:4—the very same word except the plural termination *oth* instead of *im*. But if it is not so very absurd thus to introduce the *general title* of "the whole book," why is it absurd to use the separate titles in the body of the separate Psalms? * If he should venture to quib-

* The reviewer's acquaintance with poetry must be extremely small, else he would not think it strange or absurd

ble about the plural termination *oth*, instead of *im*, we reply that *Tehilloth* is as really the same word as "Tehillim," as in the 150th Ps. *Halleluhu* is the same word as *Hallelujah*—a position which the reviewer asserts as a part of his argument. Thus his great argument to prove that *Hallelujah* is not one of the titles of ten of the Psalms vanishes into thin air. Yet these ten titles are all introduced into his Psalmody, in Ps. 146, 147, 148, &c. But he says, "we sing *the songs* themselves, not the titles which are prefixed to them." But Mr. reviewer, you do sing *ten* of these titles, which you represent as *unintelligible*, "under a veil," &c.; and to embarrass your position still more, your colleague, Dr. D. Kerr, says—"These titles were *never intended* to be sung."* Of course to this extent your Psalmody has no Divine authority.

We have thus shown, if we mistake not, that the system of Psalmody adopted by the reviewer stands justly convicted of the very *worst* faults which he charges upon Dr. Watts' system, viz., 1. He does not sing *a version* of "the sacred songs themselves," but a paraphrase, mixed with many that the title of a poem should be repeated in the body of it. Nothing is more common among our best poets. Thus Tennyson's piece with the title "*Oriana*," repeats thus:

"Winds were blowing, waters flowing;
We heard the steeds to battle going,
 Oriana,
Aloud the hollow bugle blowing, &c."

* See the *Preacher*, 1852.

large patches of "human composition." 2. He omits, "lays aside as useless," large parts of the inspired text. 3. Of course his pretensions to "a correct and faithful version of the *whole book* of Psalms as of Divine appointment," are not well founded! His theory of Psalmody explodes under its own pressure, vanishes in smoke. 4. He thus "*improves* upon David." 5. In addition, he sings *ten* of the titles of the Psalms, which he represents as *unintelligible*, and not "component parts of the sacred songs;" and which Dr. David R. Kerr affirms, "were never intended to be sung!" Of course it follows that Rouse and the reviewer have no "fair, correct and literal version of THE WHOLE BOOK of Psalms in metre"—and the only question of any importance between Dr. P. and Dr. Watts relates to *the degree* in which either has been guilty of so great "corruption of worship"—so greatly "*improving* upon David."

Having now disposed of the first question in "the plan proposed" in the "Letters," viz., "Is Rouse's versification an inspired system of Psalmody?"—we are prepared to proceed with "Question II. of the plan," viz., Is there a Divine Warrant for *the exclusive use* of the book of Psalms in the praises of the Church.* This will next claim our attention.

* In regard to the "exclusive use of the book of Psalms," Dr. P. does not seem to have very clear ideas of his own

theory. Thus, within the first *twelve* pages of "Pressly on Psalmody" we find the following discordant statements of the "question" in dispute, viz., "The question is simply this: shall we, in the praise of God, employ the songs contained in the book of Psalms?" But a few pages before, he states his theory as follows: "We have no authority to use any other Psalms and hymns and spiritual songs *than those which God has furnished in his word.*" It is plain that the latter statement speaks of all the songs in the Scriptures. But the former speaks only of those which are contained in the "book of Psalms." The Doctor confounds two things essentially distinct, as though they were the very same, viz., "songs in the book of Psalms," and "songs in God's word." The book called the "True Psalmody," blunders several times in the same way.

PART II.

*IS THERE A DIVINE WARRANT FOR
THE EXCLUSIVE USE OF THE BOOK
OF PSALMS?*

THE second principal topic discussed in the "Letters on Psalmody," is in these words: "THE QUESTION OF A DIVINE WARRANT FOR THE EXCLUSIVE USE OF THE BOOK OF PSALMS."

The doctrine maintained by the reviewer is this: "It is the will of God that the sacred songs in the book of Psalms be sung in his praise to the end of the world; and we have *no authority* to use any other." Dr. Kerr adds—"We are under the necessity of holding those who depart from this appointment (the exclusive use of the Psalms), as *seriously corrupting* one of the ordinances of God." "We have NO AUTHORITY," adds Dr. P., "to use *any other* than the songs contained in the book of Psalms." How far these brethren have "*corrupted* the ordinance of God," as they themselves have stated it, by mutilating the sacred text, omitting large portions of it, by singing a "paraphrase" instead of a *version*, and by mingling with the in-

spired Psalms many scores of patches of "human composition" — all this has been shown in our former essay. It has been demonstrated, we trust, that to sing Rouse, is not to sing an inspired Psalmody. The question now arises, have they Divine authority for *restricting* their public and private praise to the one hundred and fifty Psalms?

In this, as in the former part, we confine our strictures, in a great measure, to the statements of the reviewer. For a more full discussion of the topic we refer to Letters 6, 7 and 8 of the volume he criticises. We are not re-writing the book, but replying to the reviewer.

1. At the outset of this inquiry, it is a very formidable objection to the *exclusive* theory, that its ablest advocates, with all the industry and research they have bestowed upon the subject, cannot find a solitary text of Scripture to give direct testimony in its favor. We have just been reading two of these authors in defence of the Psalms exclusively, and it is remarkable that neither of them produces a single text of Scripture in direct proof of their theory. We concede with all Christian people, that the Psalms are inspired songs. Again, we freely admit that David, who was the penman of the Holy Ghost, for about seventy of the hundred and fifty, is called "the sweet Psalmist of Israel." Again; that Ezra, some five cen-

turies later, collected the Psalms into their present volume form as a part of the sacred canon, is the common belief. And finally, that the Church (under the Jewish dispensation,) employed with Divine approval these songs in praise. Thus far all is harmony. But from the fact that God gave to his Church (at a late period of the Jewish dispensation) a book of Psalms, it by no means follows that it should be now used, literally and verbally, to *the exclusion* of all others. We live under the gospel which has "brought light and immortality to light." We know that "the law was given by Moses; but *grace and truth* came by Jesus Christ." And we require very clear and express testimony of Scripture to prove that the New Testament teachings on these great subjects of "grace, truth, life, immortality," must be *excluded* from our songs of praise. We should about as soon believe that they are to be excluded from the prayers and other parts of public and private worship. We demand a "thus saith the Lord" for so extraordinary a theory.

In the "Letters on Psalmody," 2 Chron. 29:30 was adduced as "the nearest approach" to anything like direct Scripture authority for the exclusive doctrine, viz., "Hezekiah the king and the princes commanded the Levites to *sing praise* unto the Lord *with the words of David and Asaph*

the seer." But the reviewer appears to be angry with the author even for such a qualified use of this text. "The quotation," he says, "*does not prove* that the Church is *restricted* by Divine authority to the use of the book of Psalms; nor do WE employ it for that purpose."* Of course, therefore, we agree that this text fails to bring aid to the reviewer's exclusive system. But the conclusion arrived at in the "Letters," from an argument under *three* separate heads, is stated thus: "These acts of Hezekiah are no Divine warrant for the book of Psalms as THE SYSTEM of praise to be used in the Church of our day; *much less* as of *exclusive* authority for that purpose." And among the reasons for this conclusion are such as these, viz., in verse twenty-five of the same chapter, we read, "Hezekiah set the Levites in the house of the Lord, with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad, the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his

* If the reviewer will look into the *Banner of the Covenant* for December 28, 1865, he will see that 2 Chron. 29:30 has been used to prove the *exclusive use* of the book of Psalms. A correspondent of that paper says: "The appointment of these Psalms *prohibits* the use of others. God has appointed the one hundred and fifty Psalms to be used *exclusively* in his worship. In proof of this we quote 2 Chron. 29:30," &c., &c. The reviewer, however, seems to think the "Letters" must always refer to "Pressly on Psalmody," and consequently he falls into mistakes.

prophets." Here is equal inspired authority for choirs and instrumental music, called, "MUSICAL INSTRUMENTS OF GOD"—"INSTRUMENTS OF MUSIC OF THE LORD, which David the king had made to praise the Lord." 2 Chron. 7:6. Here the Church was divinely *commanded* to use "cymbals, psalteries and harps" in praising God, as really as to sing "praise with the words of David and Asaph."

Again, thirteen years afterward Hezekiah himself composed a Psalm for the house of the Lord, and gave directions for the singing of his "songs in the temple all the days of his life." See Isaiah, 38:9-20. Of course, that pious prince did not regard "the words of David and Asaph" as *the exclusive system* of praise in his day. To this and much other argument in the "Letters," the reviewer wisely maintains "expressive silence."

The reviewer dwells with great complacency upon the statement "that the Church of God (he means under the Jewish dispensation,) praised him in the use of the Psalms of David, and therefore with Divine approbation."* But did not the "Church use with Divine approbation, and in accordance with Divine appointment," the song of Miriam at the Red Sea; the song of Moses (Deut. 32); the song of Deborah and Barak, &c. Of course it follows, that "it is the will of God that they

* See Pressly on Psalmody, p. 88.

should be sung" to the end of time! So the Church received of the Lord many peculiar usages of the Mosaic law—such, for example, as the regulation that required a man to be stoned for gathering sticks on the Sabbath day, for cursing his parents, &c. All these were of "Divine appointment." Ergo, they are binding on us of the present day! And it is of these same Levitical "statutes" that God says, "Ye shall not add unto the word which I command you, neither shall ye *diminish aught* from it." Deut. 4:2. Let us apply here the reviewer's argument, viz., "From the fact that God gave to his Church these ancient statutes and forbid her to *diminish aught* from them, it would appear to be the Divine will that they should be used to *the end* of time."* So in like manner, all the rest of "the law and the prophets" God gave to his Church for public instruction; but are we, therefore, to use nothing else, no part of the New Testament, in the pulpit? If the reviewer had taken a little pains to understand the book he professes to criticise, he would have saved much valuable paper and ink expended in proving what is

* The advent of our Lord and his fulfilling the law, did away *only* those typical ordinances which were "*but shadows of good things to come.*" So says Mr. Dodds in his book on Psalmody, p. 108. But the cases of the stoning for gathering sticks and for cursing a parent were not of this shadowy sort. Ergo, these laws are still in force! This is a fair inference from the premises of Dr. P. and himself.

not denied, viz., that the Church should employ these songs in praise. We maintain this proposition as strenuously as he can do. But when he builds on this narrow basis his *literal* theory, and styles "Rouse's paraphrase" "a literal version" of those songs, and then proceeds to denounce the use of the paraphrases employed by Presbyterians as no better than "strange fire," &c., when offered before the Lord—we venture to differ with him! It is abundantly proved in "Letters on Psalmody," that such texts as 2 Chron. 29:30 do not serve the reviewer's purpose. It is shown that not only do they enjoin upon the Church the use of instrumental music equally with the use of the *seventy* or *eighty* Psalms which were composed by David and Asaph, but leave about *half* of "the book" without their authority; while this we believe to be proved beyond controversy, it is in the same connection freely and frequently admitted, that we Presbyterians are "far from designing to exclude the book of Psalms from the devotions of the Church."* When the reviewer, therefore, shall write another volume on the subject, we hope he will assume as granted, that we "have Divine appointment for the use of the songs contained in the book of Psalms in celebrating the praise of God." The author of the "Letters" never had

* See Letters on Psalmody, p. 77, and many other passages.

the least doubt on that subject. He firmly believes, as before stated, that not only the book of Psalms, but the whole word of God (of course he includes the Psalms), is *of use* for this end. But whether *the mode* of using the Psalms, in "Rouse's paraphrase," which he facetiously calls "a *literal* version or translation," be the Divinely appointed and inspired mode—and whether the paraphrase which Presbyterians use be little better than the presumptuous offering to the Lord of "the flesh of the pig" instead of "the kid," are quite other questions. Let Dr. P. try his strength on these points, and we will seriously attend to his arguments.

Our *first difficulty*, then, in the way of receiving the *exclusive* theory of Psalmody, is that it has no text of Scripture to support it. It is at best merely an awkward inference from premises which are far too narrow to support the conclusion. On the other hand, there are many passages of the Scriptures which teach the directly opposite doctrine, either directly or by plain and obvious inference, as will be shown hereafter.

2. A *second difficulty* relates to the assumed Divine *limitation* of the number of the Psalms to be sung. Let the reviewer tell us, if he can, the PRECISE PERSON who was appointed by God to fix the *number* of the Psalms at just one hundred

and fifty, to the exclusion of all others, both inspired and uninspired, or at least show us some Divine authority for such limitation. This is a serious matter, especially as in the opinion of Dr. P. it involves the crime of Nadab and Abihu, who were destroyed for encroaching on a Divine ordinance. Bring us your authority, not for placing these one hundred and fifty Psalms in the sacred canon, but the Divine oracle, "a thus saith the Lord," establishing these one hundred and fifty songs, in preference and to the exclusion of all the other forms of devotional poetry in the Scriptures as the *only*, all-sufficient and inspired Psalter for the Church to all ages. Here the reviewer's case breaks down altogether.

We shall not bandy words with the reviewer in regard to the precise meaning of the apostle, when in Col. 3:16 he exhorts: "Let the word of Christ dwell in you richly, teaching and admonishing one another in psalms, and hymns, and spiritual songs," &c. If there were no other psalms, hymns, &c., in the inspired record, and no inspired men at that time to compose them, the inference might be that Paul refers to the one hundred and fifty Psalms,* and to them alone.

* The celebrated Ralph Erskine, the father of the Associate Synod of Scotland, affirms that Col. 3:16, "Let the word of Christ dwell in you richly, * * * in psalms, hymns and spiritual songs," contains a Divine precept for singing

But as a large part of the Scriptures, particularly of the Old Testament, consists of devotional poetry, of "psalms, hymns and spiritual songs;" and one *whole book*, "Song of Solomon," is entitled by God himself, "THE SONG OF SONGS," the most excellent of songs—of which Scott the commentator says, "NO OTHER POEM IN THE WORLD * * is so adapted to excite admiring, adoring, grateful love to our God and Saviour;" when we add that the term *humnos*, hymn, is never found in the Greek Septuagint (which the apostle used) as the distinctive title of any of the one hundred and fifty Psalms,* but both "song" and "hymn" are repeatedly employed to designate other parts of the sacred writings, as for example Is. 42:10, "Sing unto the Lord a *new song*" (*humnon*), and in Deut. the poetical address of Moses in chap. 32 is *three* several times called *ode*, a song—"write ye this *song*," &c. In view of facts such as these, and many others (for which we must refer to the "Let-Solomon's Song." Letters on Psalmody, p. 104. We shall refer again to this testimony, especially as Dr. P. is entirely silent on the subject.

* The Septuagint, we concede, uses the dative plural *humnois*, in several of the titles, as in Ps. 67, where it is the translation of *neginoth*, stringed instruments. In Ps. 4 the Septuagint translates *neginoth* by *Psalmois*, Psalms. Should we not regard Paul when he exhorts us to "teach and admonish one another in psalms and hymns," as enjoining the use of *neginoth*, stringed instruments? This is certainly a fair inference on the supposition that the apostle had in his eye the Greek titles of the Septuagint.

guilty to the displeasure of Heaven as certainly as it did the presumptuous sons of Aaron" (Nadab and Abihu).^{*} Verily, this reviewer's notions of "the sin of corrupting the worship of God"—"offering strange fire"—are adapted to provoke a smile; but the subject is too serious for mirth. When it suits a special purpose, he utterly discards his oft-repeated doctrine of the necessity of "Divine appointment," as of very small importance. Then he boldly asserts that to use "songs of praise" without "DIVINE AUTHORITY," should make "little difficulty." And is this what he means by the obligations and terrors of the "second commandment," which forbids "the worshiping of God by * * * *any way not appointed in his Word?*" For himself, it seems, the want of *Divine authority* is a "little difficulty," and "should not disturb the peace of the Church"—but for Presbyterians, the same *want of Divine authority* exposes them to the heavy curse of breaking "the second commandment," the "sin of Nadab and Abihu," "offering strange fire." This want of "Divine appointment" is a very convenient rod to hold over the heads of Presbyterians, in order to frighten them into the Rouse camp; but when once there, they find it is "a little difficulty," which "ought not to disturb the peace of the Church."

^{*} On Psalmody, p. 9.

The same vacillating spirit and absence of fixed principles, appear in the volume entitled "True Psalmody." One page has it, "the book of Psalms in a *literal* translation;" another, "the Psalms of Scripture (all Scripture), to the exclusion of all *uninspired songs*." At one time it is "the book of Psalms to the exclusion of *all others*," both inspired and uninspired; but again the question is stated thus: "Have we liberty to make and sing * * * songs other than *those of the Bible?*" Amid the confusion thus created, it is impossible to tell at what precise point the "True Psalmody" fixes the "pig and kid" crisis! Whether "Divine authority" terminates with the one hundred and fifty Psalms, or includes all the songs of the Bible.

4. Another very grave objection to the logical position of the reviewer is, that his doctrine draws into serious question *the soundness of his orthodoxy* on the subject of Inspiration. "The great question," he says, "on which the controversy turns, is—have we Divine appointment in favor of the use of the devotional compositions of uninspired men in the worship of God." We have just proved from his own statements, that he regards it of little or no importance whether we have "Divine authority" or not, if we sing "other songs of the Bible" besides the one hundred and fifty

Psalms. But for “the compositions of *uninspired men*”—he is very zealous in asserting the absolute necessity of “Divine authority” for *them*! And yet the reviewer has been singing exclusively during a long life—what? A system of Psalmody entitled by the mother Church of Scotland when she adopted it, “Rouse’s paraphrase of the Psalms,” but not once does she call it a version. Of course he regards what the Church of Scotland calls “Rouse’s Psalms,” as inspired compositions! It follows that, to be consistent, he must think and speak of Rouse as AN INSPIRED PARAPHRASE! But was ever before any person of sober judgment found using such a collocation of terms?

When Ralph Erskine prepared what he calls his “paraphrase of the Song of Solomon,” in obedience, as he tells us, to the “DIVINE PRECEPT” in Col. 3:16 and Eph. 5:18, 19, “to sing psalms, hymns, and spiritual songs,” did he profess to make “an inspired composition?” Take a single specimen, chap. 1:4: “Draw me; we will run after thee”—a line of seven words expanded into *twelve* lines. This is what Erskine, a father of the Secession Church of Scotland, meant by “a paraphrase,” and this explains what the mother Church meant when twenty times in her Adopting Acts, she speaks of “Rouse’s paraphrase.” The demonstrative proof that the noble old martyr Church

had sense enough to know the meaning of the words, is found in the work itself. "Rouse's Psalms" are no "literal version"—no "version" at all—no "inspired composition." They are (at least in large part,) "the devotional compositions of uninspired men!"* Yet Dr. P. says, "we have no Divine authority to sing such compositions." Of course he has sung Rouse all his life WITHOUT DIVINE AUTHORITY!

And now what sort of idea of *Inspiration* must Dr. P. entertain, who claims that he sings "an inspired Psalmody"—the identical "songs of the Holy Ghost?" What measure of sense is there in the terms, an inspired paraphrase? He might as well speak of his own "inspired sermons," or "inspired extempore prayers." Truly, this is a strange position for an author who is so zealous for the honor of *Inspiration*! If it be so great a *crime* to sing "evangelical hymns," *whole hymns* of uninspired men, is there no sin in singing *parts* of such hymns? Yet he uses, without the least "compunctious visitings," a "paraphrase" of the Psalms, patched with hundreds of thoughts, and sentiments, and explications, of Rouse and other "uninspired men!" This is abundantly proved in the first five "Letters on Psalmody." If the

* Composed by Rouse and amended by the General Assembly.

use in praise of a *whole* "uninspired hymn" be so grievous a *crime*, why not Rouse's *parts* of hymns? Was Rouse inspired? When this reviewer gives up singing the "human composure" of Rouse, it will be time enough to attend to his so-called *principle* of "inspired Psalmody." In the meantime we shall continue to think that all the *human patchwork* of Rouse was never "composed in heaven!"

If anything further were needed to fix upon the reviewer's sentiments the charge of a tendency to loose views of Inspiration, we find it in his practice of explaining "Rouse's paraphrase." Without such an explanation of the Psalms, we learn from Prof. Patterson, of Westminster College, "the people KNOW NOTHING of their spiritual worth," "and these well-springs of the God of Israel are CLOSED AND SEALED." In the vocabulary of the reviewer, therefore, to sing "inspired compositions" consists, 1. In using a "paraphrase" of such compositions. 2. In "explaining" the paraphrase, so that the congregation can utter the words with the sense which the minister puts upon them, whether he be an Arian of Ulster, or Dr. P. of Allegheny! According to the reviewer, the Ulster Arians who use Rouse explained by themselves, praise God in "a Divine Psalmody," "inspired compositions," just as really as he himself.

In such cases, as the worship consists in the sentiment, not the words, most persons will agree with Dr. Ralston, that such compositions are "Pressly's Psalms" and "Arian Psalms"—just as his expositions of other texts are really "Pressly's Sermons." Yet he claims to sing only "the compositions of inspired men!" And he further maintains that even Arians (and the same principle applies to Jews also), who regard Christ as an exalted creature, or a mere man, "as a matter of course *sing the truth*," provided they sing the words of the Psalms, though with an Arian or Jewish explanation and understanding of them! By singing the *words* that contain the truth he affirms that they sing *the very truth itself*! But the language is but *sound*—the *truth* is the Divine sentiment, the thought—the worship is the utterance, not of words, but the expression of THE SENTIMENT OF THE HEART. Yet so enamored is this reviewer with the mere forms of Rouse's Psalms, that he ventures to affirm that an "Arian," who does not believe in a Divine Saviour at all, but in a mere creature, if he sing the Psalms, "will praise God with sentiments suitable and acceptable to him, if he praises him with a suitable frame of mind, if he make melody in his heart to the Lord." And this from a man who professes to honor THE SON EVEN AS HE HONORS THE FATHER! What

sort of "melody in the heart" does he imagine an Arian or Jew is capable of making to Christ? What sort of "sentiments acceptable" to Him can he offer who regards him as a mere creature, or who curses him in his heart? If there is no "loose theology" here, where can it be found?

The case referred to in the "Letters," is that of an Ulster Arian, who uses Rouse, and who *explains* the second Psalm, for example, and tells the people, "God's only Son," his "Anointed," is a mere creature—and the congregation receive and believe it and sing accordingly. They sing the *words* of truth with an Arian meaning—with a false sentiment in the heart. Yet Dr. P. says, "they sing the truth!" Truly, his notions of an "inspired Psalmody" appear to lie in the shell—to go no deeper than the outward forms. It must be a bad cause which forces its advocate into such mischievous conclusions. Give us the Psalms as expounded by the collective wisdom of the Church, rather than a "paraphrase" explained by a minister who may be secretly an ungodly person, or a heretic in doctrine.

5. A *fifth* serious obstacle to the adoption of the reviewer's exclusive theory is, that its chief advocates have no common ground, no agreement as to what is essential to "an inspired Psalmody." One leading author advocates "a literal and true

version as of Divine appointment." With this the reviewer harmonizes. Dr. Cooper, of Philadelphia, on the contrary, says, "The only question is, has the translator observed *the inspired order and arrangement* of the original, and is *the idea* fairly and fully brought out." But this abandons entirely the doctrine of "a *literal* and true version." On Dr. C's. theory, a paraphrase which observes "the inspired order and arrangement," and brings out the *idea*, is "an inspired Psalmody." This also condemns Rouse, who often violates the "inspired order." A third author rejects in *toto* all attempts at "rhyming Psalmody" as a virtual repudiation of "the pure word of God." "All supporters of rhyming Psalmody," he says, "are disqualified for *pleading the cause of an inspired Psalmody*." "We have no authority," he adds, "for making or singing rhyming Psalms." But perhaps the easiest and shortest method of reconciling these conflicting views of "inspiration," is that suggested by Rev. Mr. Gordon. He takes the ground that in using the Psalms, "it is *not necessary to understand* what we sing in that book." From this it is a fair inference, that if the original Hebrew text were put in English letters, we should then have a perfect system of praise—containing an "inspired Psalmody!" We commend this method of untying the *Gordian knot* to the reviewer's atten-

tion as creating an infallible certainty of "singing the truth."

6. A *sixth* formidable obstacle to the general adoption of an *exclusive literal* version of the one hundred and fifty Psalms, is that the theory is an "innovation," a discovery of modern times—an abandonment of the doctrine and practice of the mother Churches of Scotland, in the days of their greatest prosperity and power.

It is a curious and suggestive fact that this point, though largely elaborated in the "Letters on Psalmody," is carefully eschewed by this reviewer; not a syllable have we on so important a topic! In Dr. P's. book,* however, we find some statements in relation to the testimony of history on the subject. "In the reign of Edward VI," he tells us, "the *version* of Sternhold and Hopkins was introduced." But the "Letters on Psalmody" prove by large quotations, beyond the shadow of a doubt, that Sternhold and Hopkins made no "version" (or translation) at all, but quite a broad paraphrase, at least, in many of the Psalms. In addition it is shown by numerous extracts, that that ancient paraphrase adopts Dr. Watts' principles, viz., "to give 'a gospel turn' to David on all suitable occasions." We have room for only a couple of examples:

* On Psalmody, p. 116, 117.

STERNHOLD AND HOPKINS.

PROSE VERSION.

If once his wrath never so small,
Should kindle in his breast;
O then all they *that trust in Christ*,
Shall happy be and blest;

The kings and rulers of the earth,
Conspire and *all are bent*,
Against the Lord and *Christ his Son*,
Which he among us sent.

When his wrath is kindled but
a little,

Blessed are all they that put
their trust in him.

The kings of the earth set
themselves and the rulers take
counsel together against the
Lord and against his anointed.

These are from the 2d Psalm. The following
is from Ps. 125: 1.

Those who do put their confidence
Upon the Lord *our God only*,
And flee to him for their defence
In all their need and misery :
Their faith is sure still to endure,
Grounded on Christ the corner-stone.
Moved with none ill, but standeth still,
Steadfast like to the mount Sion.

Here it will be seen, *three* lines of the prose version (*four* in Rouse) are expanded into *eight* in Sternhold, as shown by the *italics*. This is the sort of poetry the reviewer ventures to call a "version!" Yet he says, "a version is a translation!" Even Dr. Beveridge admits that Sternhold is "*only in some instances as exact as Rouse*," while in others, he says, it is "*not anything like a version*."* The attention of the reader is particularly requested to the "gospel turns" in these passages—which are quite an abomination in the eyes of the reviewer—at least when introduced by Dr. Watts and Presbyterians! As to the two doxologies appended to the 75th and 125th Psalm, by Sternhold and Hopkins—they are mere "human

* *Evangelical Repository*, April, 1851.

compositions," and of course "serious corruptions" of Divine worship! We have room only for the shorter :

To Father, Son, and Holy Ghost,
All glory be therefore;
As in beginning was, is now,
And shall be evermore.

The other consists of *eight* lines. These are queer illustrations of what Dr. P. is pleased to call "a version or translation!" It was about a century before the Church of Scotland adopted Sternhold and Hopkins that the martyr WISHART, the friend and preceptor of JOHN KNOX, on the eve of going to the stake, sung the 51st Psalm, expanding the fifty-three lines of our Bibles into one hundred and forty. Here is a specimen :

PROSE VERSION.

Thou delightest not in burnt offerings.

WISHART'S HYMN.

Burnt sacrifice is no delight
Unto thy majestie,
Thou carest not of it one mite
For sin to satisfy,
For only Christ did make us quit
Of all enormitie.
To thy mercy will I go.

These examples must suffice at present, to prove what sort of Psalmody Scotland's martyrs, reformers and earliest Churches regarded as of "Divine authority." Whether it gives more countenance to Dr. P's. "true and literal version" theory, or to ours, let common sense decide. One thing it proves most clearly—that the exclusive literal theory had no existence at that early period.

After using the so-called "version" of Sternhold and Hopkins for "about a century," Dr. P. tells us, "the version by Francis Rouse was adopted." This was in 1649. "The General Assembly of the Church of Scotland," he adds, "introduced Rouse as being 'more agreeable to the original text than any version heretofore prepared.'" "THIS VERSION," he continues, "IS A TRANSLATION of the songs of inspiration." But Dr. P. forgets to inform his readers, either in his book or in his review, that in the act adopting it, the Scottish General Assembly never once called it a version or translation, but uniformly "a paraphrase," "Rouse's paraphrase," &c. This *paraphrase*, Dr. P. goes on to inform us, "is still retained in the Church, because as a *true and literal translation* of the original, it is *decidedly superior* TO ANY OTHER IN THE ENGLISH LANGUAGE!" Yes, these are his precise words.* Rouse's paraphrase as "a true and literal translation, is decidedly superior" to the prose version in our Bibles—which "is in the English language!" If Dr. P. had said "decidedly more *exact* and *literal*" than any other metrical paraphrase, something might be alleged in his defence, but his actual statement is monstrous. Does he really believe that such men as Gillespie, Henderson, Rutherford, and others,

* See Pressly on Psalmody, p. 117, second edition.

“men skilled in Hebrew learning,” as he admits, adopted such poetry as the following as “a true and literal translation:”

PROSE VERSION.

I stretch forth my hands unto thee.
Ps. 143:6.

ROUSE.

Lo, I do stretch my hands,
To thee, *my help alone*;
For thou well understands
All my complaint and moan.

Or this:

PROSE VERSION.

To him that smote Egypt in their first born. Ps. 136:10.

ROUSE.

To him that Egypt smote,
Who did his message scorn;
And in his anger hot,
Did kill all their first born.

Dr. P. goes on to tell us that, “if the prose version be the word of God, the mere English reader may satisfy himself that the metrical version (Rouse’s) possesses substantially the same character,” viz., that “it is *a true and literal translation*.” Is not this wonderful? If the reviewer can persuade himself, or any other person familiar with the subject, that those just quoted, and several hundred other paraphrastic forms of speech, were admitted by the Presbyterian Church of Scotland, as “a *true and literal translation*,” or that “Rouse’s paraphrase” is “decidedly superior” to our prose version as “a true and literal translation”—when the reviewer shall perform these logical wonders, we will believe that he can prove white to be black and black to be white, at his pleasure.

But what has the reviewer to say in reply and

in explanation of all these and hundreds of other facts, so fatal to his "literal" theory? Simply this: "Like the prose translation, our poetical translation of the Psalms is the work of man, and in *some respects* it might be amended." "No one pretends," he adds, "that this *version* (Rouse) is perfect!" "We plead for the use of the songs of inspiration," continues the reviewer. No doubt of it—but at the same time you sing "Rouse's paraphrase," with all its sins of "human composition" on its head. You *plead* for what you say is right; and at the same time *practice* what you denounce as profane and impious!

The reviewer's position is analogous to that of the preacher who ascends the pulpit to preach against idolatry, and as he mounts the steps kneels before a huge idol; or to the conduct of him who vehemently declaims against intemperance, while himself fuddled with drink! *We* also "plead for the use of the songs of inspiration"—but we have this advantage over the reviewer—our practice and our profession are in harmony, not in violent contrast.

The reviewer *pleads* for one thing, and employs the opposite. Presbyterians, on the contrary, "plead for the use of the 'songs of inspiration,'" just as inspired apostles used them. For example, THERE IS NOT A SOLITARY INSTANCE IN THE NEW

TESTAMENT OF THE SINGING OF A PSALM OF DAVID IN A "LITERAL" FORM. On the contrary, the apostles used the book of Psalms in quite a different mode in the only *two* cases in which they employed them in social praise. One of these is Luke 19 : 38. The disciples took part of a verse from Ps. 118, but sung it with alterations adapted to their circumstances. The *second* case is in Acts 4 : 24. The beginning of the second Psalm is sung by Peter, John, and their company—then an addition, in the beginning—then a narrative of what David spoke—then an application to Herod, Pontius Pilate, &c.—then an enlargement by considering the hand of God in the whole, and finally the song concludes with desires suited to their circumstances. This is an inspired pattern for making New Testament Psalms. It groups together parts of the Psalms along with other inspired matter, just as Dr. Watts and Presbyterians do. These are examples of "gospel turns" earlier than even those of "Sternhold and Hopkins" and the martyrs and Reformers of the Scottish Church. Even if Rouse were "a true and literal translation," it could not stand against these examples of inspired men. We fix our foot firmly and unhesitatingly upon this express "Divine appointment." On such authority as this we hold up the reviewer's "literal" theory as a mere modern invention, an innovation upon both inspired and uninspired authority.

Nor is the evidence of this spirit of *innovation* on the part of the reviewer less clear in regard to the use of "other songs" than those of the book of Psalms. Besides the proof already adduced, that from the days of Wishart, and Sternhold and Hopkins, the Church of Scotland never adopted the "literal" theory—as early as 1647 action was taken to add to the one hundred and fifty Psalms "other songs of Scripture" for purposes of praise. In 1701 the General Assembly of the Church of Scotland recommended those versified by Patrick Sympson, "to be used in private families, in order to prepare them for the *public use of the Church.*" So also in 1747 Ralph Erskine was ordered by his Presbytery (the Burgher) "to versify the other Scripture songs"—and as his further authority he quotes the acts of the General Assembly of the Church of Scotland, August 28, 1647, as enjoining "THE TURNING OF ALL THE REST OF THE SCRIPTURE SONGS INTO METRE AS THE PSALMS OF DAVID ARE, AND FOR THE SAME PUBLIC USE"—and this, he adds, "was one of the most noted periods of Reformation." For much other information on these topics, we must refer to the "Letters" themselves. Whether the venerable Church of Scotland, and the Burgher or Seceder Presbytery at a later period, were guilty in all this matter "of *seriously corrupting* the ordinance of God"—or

whether the reviewer is not chargeable with *innovation* upon established Scriptural usage, let the serious reader decide. Dr. P. was wise to pass all these by in profound silence.

If any further testimony were needed, we would cite the modern example of the Free and Established Churches of Scotland—the hymn book* of “the United Presbyterian Church” of the same country—and the further fact that the only body of Presbyterians in Scotland who adopt the *exclusive* theory, is that of the Covenanters, consisting of perhaps less than fifty churches, and even these do not all adopt the exclusive views. So that the proportion against *exclusivism* is near three thousand to fifty. And a large proportion of their hymns, be it remembered, make no pretensions to be “inspired compositions” in the reviewer’s sense of the terms, but are mere “human effusions.” The advocates of the *exclusive* doctrine are therefore clearly “the innovators.”†

* This hymn book contains 468 pieces, a large part of them from the pen of Dr. Watts; besides 23 doxologies.

† We invite the attention of that large part of the “United Presbyterian Church” who were formerly members of the “Associate Synod of North America,” to the following from “the Testimony of the Associate Church in Scotland,” issued in 1804. They say:

1. “That the Psalms contained in the book of Psalms, and *other Scripture songs*, were given by Divine Inspiration to be used in the ordinance of praise under the Old Testament.”

7. A *seventh* insuperable objection to the theory of "the book of Psalms exclusively," is based upon the occasional glimpses which the Holy Spirit has given us of the nature of the worship of heaven.

Thus, when Isaiah "saw the Lord sitting upon a throne high and lifted up," and heard the Seraphim offering their praises, what did they sing? A Psalm of David? No. "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." chap. 6: 2, 3.

Again: When "the beloved disciple" received those inspired visions in the isle of Patmos, he saw the Lord Jesus seated "on a throne in heaven," and heard the songs of its blessed inhabitants. Were they Psalms of David? Hear them: "WORTHY IS THE LAMB THAT WAS SLAIN," &c. &c. &c. Dr. Scott, that very judicious and pious commentator, says, "though *heaven* is the scene of these visions, * * * *the state of the Church on earth* is particularly adverted to." "They had continual reference to the temple and its worship." Such are the "*serious corruptions* of a Divine ordinance" which are represented as used in heaven, or "in the New Testament Church adoring Christ

2. "That these Psalms and songs are of the same Divine authority under the New Testament, and these as *well as others contained in the New Testament*, may be sung in the ordinance of praise." Yet Dr. Pressly assures us we have NO AUTHORITY to sing these New Testament songs.

as actually come." Such is the "NEW SONG (chap. 5:9) in respect of *the occasion and composition*," which is thought worthy of Seraphim and glorified spirits of the just—and which the Spirit of Prophecy indicates as suitable for the Church under the Christian dispensation. Yet our reviewer can think of no better designation for such worship, if offered on earth, than "sacrificing *a pig instead of a kid*." For other examples, see Rev. 19:1, 7.

8. We object to the exclusive doctrine, because, when rigidly carried out, it breaks the harmony of the ordinance of praise with the inspired characteristics of the other parts of worship. All Christians agree that the New Testament, especially the writings of Paul, form a perfect and infallible *standard* at least for prayer and preaching the gospel. But how constantly is the attention of all worshipers turned to THE CROSS! How does Paul love to dwell upon that dear NAME which is above every name—to place the crown upon the head of his Saviour! Take a single example, one out of many: In the Epistle to the Ephesians, that *name* in its various forms, including Lord, Head, Master, Beloved, occurs *sixty-three* times in one hundred and fifty-five verses. But the peculiar name JESUS, given by special revelation, is not found in the Psalms—the term Saviour only

once,* and then, probably, not referring to the second person of the Trinity—and the name *Christ* (or *anointed*) only *six* or *seven* times as applied to the Messiah. Yet the book of Psalms contains between three and four thousand verses, about *fifteen* times as many as the Ephesians and Philipians together. Can this be the only way to honor our adorable Redeemer in the ordinance of praise? The same reasoning applies to the third person of the Blessed Trinity—the Psalms mention the Holy Spirit not more than *five* or *six* times. Can that book be the true and only Psalmody under what is emphatically and distinctively called “The Dispensation of the Spirit.” This reasoning is greatly strengthened by the fact, that the *literal* use of certain parts of “the book of Psalms” leads to the strange result that congregations and individuals offer *prayers* in *song* which no one ever thinks of using without it.

For example, Ps. 59, where David is speaking of his political enemies as the king of Israel and the protector of the Church :

At evening let thou them return,
Making great noise and sound,
Like to a dog, and often walk
About the city round.

And this :

* In Ps. 106: 21. It is only thus in the prose version, however. The Hebrew reads, “They forgot God who saved them, that did great things in Egypt.”

Do to them as to Midian;
 Jabin and Kison strand;
 And Sis'ra; which at Endor fell,
 As dung to fat the land.

These and many other specimens we suppose the reviewer never uses in public prayer. But he teaches the people that they are inspired patterns of prayer, *if only used with a tune!*

9. A *ninth*, and one of the most grave objections to the *exclusive* theory, is that it comes short of the New Testament pattern in some of the *fundamental doctrines* of the gospel. The reviewer will not affirm that the great distinctive truth, JESUS OF NAZARETH IS THE TRUE, THE LONG PROMISED AND LOOKED FOR MESSIAH, is anywhere taught in the Psalms. This was the chief stumbling block of the Jews, and for teaching it Christ and his followers were bitterly persecuted.* "Hereby know we the Spirit of God," says the beloved disciple; "every spirit that confesseth not that Jesus Christ is come in the flesh, IS NOT OF GOD." And a denial or want of confession of this doctrine, is declared to be a mark of "the *many deceivers* who have entered into the world." But so far as the distinct confession of this fundamental principle of Christianity is concerned, the reviewer might as well be a Jew, to the extent that his public praise (when the Psalm is not explained)

* It seems to have become a common proverb, "Can any good thing come out of Nazareth?"

demonstrates his creed. Even the malignant Jew can unite with him cordially thus far! Can this be a full and scriptural obedience to the command, "that all men should honor THE SON even as they honor *the Father*?" It thus appears that in *five-sixths* of the public worship conducted by Dr. P. (the first Psalm only of the morning Sabbath services being *explained*,) his trumpet gives so uncertain a sound, his *testimony* for the great vital truth of Christianity is so vague and feeble, that Arians and Jews cordially hold communion with him! Can this be right? Where in the Psalms are we taught that "the babe of Bethlehem" was "the child born, the son given" of prophecy? Where in that book do we learn (as taught by the prophets,) that he should be *born of a virgin*, and that Mary of Nazareth was to be his mother? Where is the institution of the Lord's Supper, and the change of the Sabbath to the Lord's Day, from express regard to the resurrection of Christ, taught in the Psalms? No where. Are all these precious Divine truths to be ignored in the system of public and private praise adopted by Christians, ignored as entirely as by the Jews, those bitter enemies of the CROSS? Let common sense, let every feeling of Christian propriety answer the question.

10. A *tenth* objection to the exclusive theory

is, that it is a tree which bears bad fruit. It was not to be expected that the reviewer would undertake anything like a fair and full investigation of the mass of evidence adduced in the "Letters" to overthrow his exclusive doctrine. That was a task which prudence, "the better part of valor," placed entirely out of the question. But it was reasonable to expect that if unable to meet the array of facts and arguments fairly, he would at least treat a courteous argument with corresponding courtesy. In this, however, he has sadly disappointed all just expectations. He seems to have forgotten that "the servant of the Lord must not strive, but be gentle to all men—patient, in meekness instructing those that oppose themselves"—"showing *all meekness* to all men." This is his preaching—but alas for his practice! But it was hardly to be supposed that the writer of the "Letters" would be dealt with courteously, when, as we have shown, such ministers as Drs. Paxton and Howard are charged with "a want of ingenuousness," which Dr. P. says "it is *not his province to determine* whether it was intentional or otherwise!" He is not willing to say whether these ministers *intended to deceive* the public or not! This is the style in which Dr. P. can speak of acknowledged brethren, who are every way (years excepted,) vastly his superiors. These are not the

clusters of Eshcol, but fruits of a very different vine. They reflect darkly upon their author. They lack the odor of sanctity. They would be very bad from the pen of hymn-singers—but what must they be from the advocate of the only *pure* Psalmody?

But the unwholesome fruits of the ecclesiastical system of which the exclusive literal theory of Psalmody is a main pillar (the other being “close communion”), are acknowledged by some of the most active and useful ministers of the United Presbyterian denomination; and they do not hesitate to express their opinions pretty freely on the subject. Thus, in refuting Dr. P’s tract on Church Fellowship (close communion), the Rev. W. C. M’Cune, of Cincinnati, says: “In view of the many excellent gifts and graces in the ministry of the United Presbyterian Church, must we not confess that her ministry, *for some cause*, is sadly inefficient in calling men to repentance and the faith of the gospel?” “Why is it,” remarks Mr. M’Cune, “that * * * * while the record of every evangelical denomination is very sad and humiliating in this regard, *our record*, notwithstanding our large accessions from the other side of the sea, is *so much worse* than that of some others?” “Is not our want of success due, not to our excessive purity, but to *some corruption* either

in our preaching, or in our Church polity." Mr. M'Cune is evidently on the right track—and if we are not greatly mistaken, it will not be long until he shall discover that these acknowledged evils in the United Presbyterian Church are traceable in a large part to their narrow views of Psalmody, which in a great measure ignore the brighter and more glorious displays of "grace, truth, life and immortality," as brought to light in the gospel.

The same writer, extending his views beyond the narrow circle of his own denomination, forcibly portrays the wide-spread desolations which the cause of our common Christianity is made to suffer from the same schismatical sources. We quote a few particulars:

(1.) "These divisions enable infidels to say that the Bible must be a very obscure or a very contradictory book, when men who profess to be born of the Spirit and to be guided by the Spirit, cannot sufficiently agree concerning its meaning, to live together in one organization."

(2.) "These divisions shamefully and recklessly waste the labors and means of the Church, and greatly enfeeble her, by building in almost every village and neighborhood, twice as many church edifices and sustaining twice as many ministers as are really necessary."

(3.) "These sinful schisms make the evangelization of our large cities almost impossible. Nearly all the unconverted have their sectarian prejudices. And sometimes nearly *every sect* (there are *fifty* of them) has its representatives on the same square mile." * * * "These schisms in the one Church of Jesus Christ have been her discouragement, her weakness and her disgrace." And to enforce these humiliating conclusions, Mr. M'Cune adds: "The great mass of the people in this land, notwithstanding our Sabbath schools and prayer meetings, our Bibles, our ministers, our churches and our profession of Christianity, *go down to perdition*, generation after generation, unforgiven, unrenewed and forever lost."

We quote these paragraphs, not as expressing their author's views of Psalmody—but as a reliable testimony of the bad fruits in the United Presbyterian denomination of that narrow exclusive theory which Dr. P. has adopted—including, as we verily believe, the evils which flow from "close" Psalmody, no less, if not in a far higher degree, than "close communion." At all events the evils are there, felt, acknowledged and mourned over even by some of the most active ministers of the United Presbyterian Church. Some trace them to "close communion." We have not a doubt *that* is only half the true solution, if even so much should be conceded.

In view of such truths as those just quoted, it is surely not too much to say that Dr. P's. exclusive theory is a bad tree and produces very much bad fruit. Infidels and the ungodly of every class are led to treat with scorn Christianity itself, which they confound with this "tithing of mint, cummin and anise." The subject is by no means exhausted. But until these ten grave objections to the exclusive theory are obviated, it is hardly necessary to pursue the topic further.

Meanwhile it is gratifying to observe that with the single exception of less than fifty Covenanter congregations, *all* the venerable mother Churches of Scotland are more and more repudiating the contracted notions of Dr. P. The Free and Established Churches, as before stated, have always sanctioned such "human compositions" as those of Addison, commencing, "When all thy mercies, O my God"—"The spacious firmament on high," &c.; as also *sixty-five* versifications of parts of Isaiah, &c., which they call "paraphrases," and which make no pretensions to be "literal versions"—but are of "human composure."

During the present year, moreover, on motion of Dr. Candlish, an overture was addressed to the Free Church Assembly, to authorize the use of a Selection of Hymns. This overture was debated at the meeting of the Synod of Lothian and Tweed-

dale. When the subject came before the Free Assembly, an eloquent speech was delivered by Dr. Candlish, of which the Rev. Richard Lea, of Lawrenceville, who was present, has furnished to the *Banner* the following abstract. Dr. C. said: "He loved the Psalms as much as any man living, granted their inspiration and fitness for praise, but denied that God ever gave to the Church in any age, the book of Psalms alone for praise. That the assertion that he ever did, was false and gratuitous. That the Psalms was as much a book of prayer as a book of praise. That many by their mode of defending the Psalms alone, dishonored the beautiful songs of the angels at the birth of Christ, and other Bible poetry, telling the people that 'Worthy is the Lamb that was slain,' should not be sung. That the spiritual life of the Church required other words than David's in its expression, viz., the name of Jesus, Calvary, &c. That the Church for hundreds of years had five hymns and many paraphrases in their Psalter, and no harm had resulted, and who will make the trouble now? Not we who ask for the hymns, for we will let you sing the Psalms and join you as ever. But *you*, who curtail our liberty, you who wish to bind our consciences with your convictions, *you*, if any body, will make the trouble. Is it meet that you rob us? We fought the Liturgy as a book of

prayer; we are not confined to Bible prayers, and you cannot confine us to the Psalms in praise."

Other speakers followed in the same strain, condemning the exclusive theory: "One man said he loved the Psalms so much that he repudiated the error in the first line of the version, and asked all the Professors to state if David ever said 'That man had perfect blessedness;' that whenever he gave that out he felt the necessity of an explanation." Another said, that every scholar knew that hymns were always used and had always been used, in the Church of Scotland, and would continue to be used, even if the Assembly should stultify itself by asserting that God commanded the Church to sing exclusively the Psalms. Our great and good men, Luther, Knox, Buchanan, &c., and pious women, had made and sung hymns; against the tyranny of exclusion, the children, and very stones would cry out; that it was about time to say to exclusive bigotry, which threatend trouble to all who differed from it, that there was also danger in attacking liberty of opinion and action."

These facts and arguments are very interesting, as showing the style of scorn in which the greatest and best men of Scotland treat the exclusive theory. The result was, that it was resolved, by a large majority, to appoint a committee to consider the whole subject.

At the last meeting of the Assembly of the Established Church (May, 1866), resolutions were passed *unanimously*, to revise and improve "the Book of Hymns, prepared by a Committee of the Church," and which "has already come to be used by various congregations." The committee were "instructed to admit only such hymns to the volume as have found general acceptance among Christian people," and "in the exact words of their authors." Such is the power, such the progress of truth, in the two principal bodies of Presbyterians in dear old orthodox Scotland, "beloved for the fathers' sakes" *as well as for her own*. As for the "United Presbyterian Church of Scotland," their "Hymn Book" has been sanctioned and in use for ten or twelve years. It contains four hundred and ninety pieces, most of which have no connection with the "book of Psalms." And now we are further told, "the English Presbyterian Synod has just endorsed a new hymn book, with five hundred and thirty songs of praise."

Nor must we omit as an interesting piece of history of events nearer home, the recent action of the "Synod of the Reformed Presbyterian Church." A correspondent of the *Presbyterian* says: "The action of the recent Synod was simply *declaratory*, and not *disciplinary*. A resolution to call to account certain persons, charged by common report

with the use of hymns, was rejected with indignation. A very large number, both of the ministers and members, of the Reformed Presbyterian Church use hymns when worshiping with other Christians, regarding any prohibition as a rule of order applying only to worship in their own churches. Once and again, the General Synod has refused to condemn or censure, and they feel at liberty to continue to sing hymns as heretofore, and they intend to do so."

In view of such cheering facts as these, both at home and abroad, a fit conclusion of this whole argument is found in the noble language of George II. Stuart before the Free Church Assembly. Alluding to the debate on Psalmody, he said: "I am a Psalm singer; but like you, I sometimes sing hymns. Oh, sir," he continued, "this singing should not keep us apart. I mean to devote my whole life to a union of all Presbyterians; then we would be the grandest body the world ever saw." This brought down the house, who clapped, laughed, and in many ways evinced their joy.

PART III.

DR. P'S. PERSONALITIES AND MIS-
STATEMENTS.

WE have now examined, in brief, the strictures of the reviewer so far as they bear upon the question, whether Rouse's versification is an "inspired Psalmody," and the further question of "A DIVINE WARRANT for the *exclusive* use of the one hundred and fifty Psalms in public and private praise." We next propose to notice several things of a more *personal* nature—especially as this will furnish a suitable opportunity to expose a number of the misstatements and illogical reasonings of the reviewer.

I. CONCERNING "GALL."

The reviewer more than once alleges that the author of the "Letters" had, as he expresses it, "*discharged his gall* against Rouse's paraphrase." Now if this were true, he would have done nothing worse than some of the United Presbyterian ministers frequently do. Thus in an article in the *United Presbyterian*, published last February, from

the pen of Rev. Andrew Herron, we read, "It has grieved me much to see *the undisguised contempt* which some of the writers have *poured* upon our venerable and time-honored version." These writers, he adds, were discussing the subject of a new version in their own paper. If such be the low estimate which even United Presbyterian clergymen have formed of Rouse, Dr. P. should look with some leniency upon the expressions of others.

But the language of the reviewer is an entire misstatement. The "Letters" present facts which Dr. P. has very unsuccessfully attempted to set aside, in regard to the mixed character of the versification of Rouse. Those unquestionable *facts* overthrow a large number of the logical positions assumed in his book and in his review. If there be any "gall" in the case, possibly it may be found in his own breast. The author of the "Letters" had none of it, and therefore could not *discharge* it. If the "Letters" had employed such expressions as "Watts' Whymes," &c., they would have had something of "gall" about them.

II. MR. A'S. "ARTFUL EVASIONS."

Dr. P. charges the author of the "Letters" repeatedly with "*artfully evading*" the "main proposition," viz., "Is a fair and full version of the Psalms of Divine appointment?" But if he

had read with any care the book he reviews, he would have seen that the object in the first five of the "Letters" is stated to be "to demonstrate that this 'proposition' does not give *a correct representation* of the position practically held by himself and other authors."* This, as before stated, is proved by such incontrovertible facts as these: 1. They have no fair and literal version—no version at all—but a patchwork paraphrase. 2. They have not even a "full" paraphrase; for they "lay aside as useless" large parts of the inspired Psalms—"songs composed in heaven." 3. Of course the assumption of "Divine appointment for a *version* of the whole book" is a mere shadow without the substance. The reviewer sings a large amount of "human composition"—profanely *mutilates* God's Psalm book—and then very complacently denounces others for THE VERY ACTS OF WHICH HE HIMSELF IS GUILTY! Is there no "evasion" in this case? People of sense will laugh to scorn the man who with great gravity in word and manner, points to "the sin of Nadab and Abihu," talks of the crime of "offering strange fire," "sacrificing a pig instead of a kid," &c.; and then after leveling these and other maledictions at the heads of Presbyterians, turns quietly round and copies their "impious" example!

* Letters on Psalmody, p. 23.

III. "TEACHING OUR BLESSED SAVIOUR."

The reviewer accuses us with "undertaking to teach our blessed Lord what language He should employ in declaring the truth." But here again Dr. P's. zeal overleaps his discretion and exceeds the truth. The case to which he refers is this: In speaking of the Greek title of the book of Psalms — *Biblos Psalmon* — the "Letters" admit that it is used by Luke (chap. 20 : 42) to designate that book. At the same time it is stated that the original inspired Hebrew title is *Tehillim*—which means simply "praises," whether in prayer or otherwise, with no exclusive reference to *psalms* at all, this latter word (*psalms*) commonly referring to the accompanying instrumental music, being derived from a Greek word signifying "to strike the chords of an instrument," and hence "to sing, to chant, with such an accompaniment."

Now, whilst we admit that Luke reports one of the addresses of our Lord as using the title *Biblos Psalmon*—this being the title employed by the Septuagint, which was generally quoted by the inspired apostles—this fact, certainly, does not set aside the original title of the Psalms in Hebrew, viz., *Tehillim*, praises—and the "Letters" add, "that the propriety" of the more general title originally chosen by the Spirit of God, is

obvious ; because some *sixty-six* of the Psalms are prayers, as the ninetieth, “the prayer of Moses”—*forty* are on general topics of instruction, *ten* are prophetical, and a few are historical. These are the facts on which the reviewer charges the author of the “Letters” with undertaking “to teach our Lord what language he should employ.” But even if we were to admit that our Lord did use the Greek title, and not the original inspired title of the Hebrew, would there be anything very *profane* in saying, as the “Letters” do, that the original title chosen by the Holy Spirit seems, from its being “more general,” to have a greater “propriety” than the Greek title of the Septuagint, even if it were used by Christ? In that case both would of course be considered as inspired, and there would be nothing rash or impious in saying that the one, the Hebrew title, being more general, seems to indicate the more common characteristics of the book of Psalms, viz., “praises,” whether in prayer, or by singing, or with trumpets, and the dance; and that the Greek title—*Biblos Psalmon*—rather seems to convey the idea of “the common musical accompaniment” with which the Psalms were originally sung. Such is the whole “head and front” of the dreadful offence committed by the author of the “Letters,” which Dr. P. says is “teaching our blessed Lord

how to speak!" But the fact is, Dr. P. is entirely mistaken in saying "that our blessed Lord designates the Psalms by the title '*Biblos Psalmon*.'" He does no such thing! Dr. P. certainly knows that our Lord did not teach in the Greek language. He surely knows that the vernacular of the Jews, spoken by our Lord, was the *Syro-Chaldaic*, not the Greek. How then could he employ the Greek title "*Biblos Psalmon*?" That is the title used by Luke in translating the Saviour's discourse into Greek. Now as Dr. P. tells us "the Greek Septuagint was the translation used generally throughout the Church," it was natural that Luke, who was writing Greek, should use the very title of the Psalms in the Septuagint, viz., *Biblos Psalmon*. But how ridiculous in the reviewer to represent our blessed Lord as teaching in a language which not one in a thousand of his hearers could understand! All who can read the Greek Testament, know too, that the apostles, acting under Divine inspiration, did ordinarily quote the Septuagint when referring to the Old Testament, and that too in various instances where the translation of the Septuagint was in some respects *quite erroneous*, but sufficiently correct in the matter referred to. If any proof of this is needed, look into "Horne's Introduction." Now as "*Biblos Psalmon*" used by the Septuagint, is no translation of the

Hebrew title *Tehillim* in the Old Testament, so it is plain that our Lord certainly used the *Syro-Chaldaic* or Hebrew title in addressing the Jews in their own tongue; and Luke, writing in the Greek language, appears to have quoted the Septuagint as sufficiently accurate to indicate the book referred to. What then becomes of the reviewer's statement, "that our Lord designates the Psalms by the title *Biblos Psalmon*, 'book of Psalms.' " Our Lord demonstrably did no such thing, for the plain reason that he wished his hearers to understand him.

While, however, we maintain that Luke and the others wrote under Divine inspiration, we know, too, that this did not prevent the four evangelists from often reporting the discourses of our Lord in language greatly differing from each other. Of course they did not all report *the precise terms* which he employed on any given occasion, nor any precise Greek translation of them.*

In view of these familiar facts, the reviewer will scarcely venture to repeat his charge that we profanely "undertake *to teach* our Lord what language he should employ!"

* A familiar example is this: One evangelist reports our Lord as saying, "Take heed *how* ye hear." Another has it, "Take heed *what* ye hear."

IV. "YOU AND DR. WATTS."

Dr. P. does the writer of the "Letters" too much honor (though he thinketh not so) in coupling his name with that of Dr. Watts, thus—"you and Dr. Watts, par nobile fratrum," *i. e.*, a noble pair of brothers. We are bound to be especially thankful to Dr. P., since he himself calls Dr. Watts "this distinguished writer"—"this celebrated writer;" though our modesty recoils from the distinction. Few men have been more grossly slandered than Dr. Watts; and it is remarkable that while repeating his *old song* about the "principles" adopted by that writer in preparing his versification of the Psalms, the reviewer carefully avoids the smallest notice of the exposure made in Letter XIV., of the gross and inexcusable misrepresentations of his sentiments. There are some things exposed in that Letter which look very dark, and should cause shame to redden the cheek of some persons. As to what Dr. P. has so often asserted, *viz.*, that the Presbyterian Church must of necessity approve certain principles of Dr. Watts, this no more follows than that he and his brethren must adopt Rouse's *principles*, agreeably to which he makes David say the Christian "*hath* perfect blessedness," which implies *perfect holiness*, and teaches the error of "sinless perfection;"

principles which led Rouse to represent the atonement and satisfaction of Christ as a compulsory work; as in Ps. 69:4, "TO RENDER FORCED WAS I." Thus, Dr. Watts says, "I have entirely omitted some whole Psalms." But is this true of the Presbyterian Psalmody? Even our little children know that it is not. That such writers as this reviewer are incapable, through prejudice, of treating Dr. Watts fairly, appears from many examples such as the following: On page 96 of "Pressly on Psalmody" Dr. Watts is quoted as saying that some parts of "the matter and words of the Psalms are *almost opposite* to the spirit of the gospel." But just four pages farther on, Dr. P. represents Dr. Watts as "producing the impression that there is something in the Psalms *entirely contrary* to the spirit of the gospel." See how the objectionable matter grows in his hands from "almost opposite" to "entirely contrary." He appears to observe no difference!

Again: Dr. P. is very severe upon Dr. Watts because he represents "David as having uttered imprecations against his personal enemies." And he inquires—"Could the Psalmist then have been under the influence of the Holy Spirit?" The reviewer is so blindly prejudiced that he can see no distinction between the spirit of private revenge and proper personal hostility on the part of David,

acting as the Judge of Israel and the Protector of the Church! It is in this latter character that Dr. Watts speaks of "the Psalmist's personal enemies," and "his resentment" toward them.

Suppose that Dr. Chalmers were tried by the same blind and prejudiced standard which Dr. P. applies to Dr. Watts. Thus: "We have no doubt," says Dr. Chalmers, "that this Joab was often in the eye of the Psalmist, when he penned his complaints and maledictions against his enemies." Again says Dr. Chalmers: "Let the spirit breathed forth by him in the Psalms guide and actuate us, save when *he indulges in the vindictive strain.* * * * * For nothing *can be more adverse* than is the spirit which often seems, at least, to break forth in the Psalms, to the spirit of our own Christianity."* Truly this is almost as bad as Dr. Watts! The reviewer should snatch his thunderbolts and hurl them at the head of the late venerable leader of the Free Church of Scotland! Again: Dr. P. in his blind prejudice inquires: "Do you think that (according to Dr. Watts) the language which the Holy Ghost uttered can have a tendency 'to sink our devotion and hurt our worship.'" We answer: Certainly not, unless grossly perverted from the original design for which such language was em-

* Sab. Scrip. Readings, vol. 2, pp. 401, 447.

ployed. The Holy Ghost uttered, Deut. 23:1, "He that is wounded," &c. It is a part of holy Scripture, "profitable for doctrine, reproof, and instruction in righteousness,"—and "of use to direct us in praise and prayer." But suppose Dr. P. should introduce that text into one of his public prayers—does he not think it would have "a tendency to sink the devotion of his congregation and hurt their worship." Or suppose he should announce that text as the foundation of a sermon! Would it not sink their devotion? Would it not hurt their worship? Or does he think it would refine and spiritualize it? Certainly instead of being spiritually benefited, Dr. P. well knows that by such a use of Deut. 23:1 his people would be constrained to think the preacher *crazy*, and his elders would rush to the pulpit to arrest his folly, and *sink him* out of that sacred place! And all this simply from using "the language which the Holy Ghost uttered!"

We suppose, therefore, that it is plain to all persons of common sense (perhaps we may except this reviewer) that there are some parts of "Scripture given by inspiration," which if introduced into the public service of the sanctuary, would tend "to sink devotion and hurt the worship." Dr. Watts was of this opinion in regard to "several passages" of the Psalms, just as other

men of sense apply it to some other parts of the "language which the Holy Ghost uttered." He is speaking of certain Jewish peculiarities which he admits to be "the beauties and perfections of Hebrew song," but ill-adapted to praise under the gospel. He thinks "that in the use of such passages the unthinking multitude go singing in cheerful ignorance, across the river Jordan, through the land Gebal, Ammon and Amelek, * * they join with the high sounding cymbals, their thoughts are bedarkened with the smoke of incense and covered with Jewish veils." "Some dreadful curse against men is proposed to our lips"—such as "consume them in wrath, consume them that they may not be"—Ps. 59:13. "Thou hast given me the necks of my enemies, that I may destroy them that hate me." It is in reference to a number of such passages he inquires, "Why must I join with David in his *legal or prophetic language* to curse my enemies, when my Saviour has taught me to love and bless them?" Dr. Chalmers felt the same difficulty, as before quoted. Dr. Watts says he designed the "*Jewish Psalmist plainly to appear, yet leave Judaism behind.*" "What need is there," he adds, "that I should wrap up the shining honors of my Redeemer in the dark and shadowy language of a religion (or dispensation) which is now forever abolished; espe-

cially since Christians are so vehemently warned by Paul against a *Judaizing spirit*." "For why should I now address God my Saviour in a song with burnt sacrifices of fatlings and the incense of rams? Why should I pray to be sprinkled with hyssop, or recur to the blood of bullocks and goats, or bind my sacrifices with cords to the horns of the altar?" &c.

Now it is obvious to every candid mind that in thus "accommodating the book of Psalms to Christian (as distinguished from *Jewish*) worship," as Dr. Watts expresses it, his plan could have reference only to those parts of certain of them which contained these Jewish peculiarities. And in this he only proposed to do in good *poetry* what Dr. Pressly and other ministers of the United Presbyterian Church do every Sabbath day in *prose*, viz., explain these passages as interpreted by the New Testament. Yet Dr. P. has the boldness to say, "It would appear in the estimation of this man (Dr. Watts,) that the teaching of the Holy Spirit which the Psalmist enjoyed, was very insufficient, and that it was necessary that one in modern times should undertake the office of teaching him to speak like a Christian." "The use of songs prepared on such a principle," adds Dr. P., "reflects contempt upon the Spirit of 'inspiration.'" But it is plain that Watts is not a whit

more guilty in this matter than Pressley—the difference consisting in this, that the one “teaches” in verse, the other in very plain prose. Such are the candor and fairness with which Dr. Watts has been dealt with by the sticklers for an exclusive theory! By this method how easy to rob almost any writer of his reputation; as for example, when D’Aubigne says of Luther, that “he undertook the difficult task of making these Divine teachers (the apostles) speak his mother tongue,” viz., the German language.* Of course, the inference must be that these “Divine teachers” were very slow in receiving instruction!! So Dr. Watts uses the expression—“teach the inspired Psalmist to speak English;” *i. e.* by translation. Another “fearful indignity to the Holy Spirit!!!”

It is not denied that a few phrases employed by Dr. Watts, in order strongly to convey his meaning, are injudicious, because liable to be misunderstood. But the examples now adduced, and others in the “Letters,” demonstrate that if read with candor and that fair and charitable temper which should govern all Christians, especially in controversy with each other, he would be found to have said nothing worse than Dr. Chalmers, Dr. John Owen, and most other ministers have said in relation to “the language of the Holy Spirit.” Nor is there the slight-

* History of Reformation, vol. 3, p. 31.

est inconsistency in his declaring : “ I esteem the book of Psalms as the *most valuable* part of the Old Testament.” “ *Nothing is more proper* to furnish our souls with devout thoughts, and lead us into a world of spiritual experiences. The expressions that are not Jewish and peculiar, give us constant assistance in prayer and praise.” “ If we find our hearts very barren,” he adds, “ it has been often very useful to take a book in hand, * * ABOVE ALL the Psalms of David, some of the prophecies of Isaiah, &c. Thus we may lift up our hearts to God.” Yet this is the man who is said to have spoken “ disparagingly of the book of Psalms.” This is the man whose intention is said to have been “ impiously to reject the Psalmist from the Church,” though he expressly says his object was “ to lead the Psalmist of Israel INTO THE CHURCH OF CHRIST, without ANY THING OF A JEW about him.” And this is what Dr. Watts means by “ teaching the Psalmist to speak like a Christian ” — *i. e.* as distinguished from the phraseology and forms of Judaism employed in some of the Psalms. Yet the plain reader of Dr. P’s. book and review, would suppose Dr. W. had been guilty of a species of blasphemy !! And so Dr. P. charges upon Dr. Watts and all who employ his paraphrases of the Psalms.

V. "SUCH CRUDE STATEMENTS."

The reviewer goes far astray in attempting to correct what he styles "such crude and inconsiderate statements"—by the author of the "Letters." Copying the error of "the Testimony of the United Presbyterian Church," he seriously affirms: "This precious *collection* of Psalms was given by the instrumentality of the sweet Psalmist of Israel." "A collection given by David!" Does not Dr. P. know that David wrote only a little more than *seventy* of the whole "collection" of one hundred and fifty pieces? A number of them were composed long after David's death, and some during the seventy years' captivity, and after it. The reviewer is rather "crude and inconsiderate" here. He says "*the collection* was given by David," though David had been in his grave between four and five hundred years before Ezra formed "the collection," and placed it in the inspired canon!!

VI. DR. P'S. BEWILDERMENT.

Dr. P. betrays his sad bewilderment and the embarrassment of his position, in nothing more than when he claims our "endorsement of Rouse's versification as a correct and faithful *version* of the Psalms." He arrives at this sage conclusion from the following facts: In refuting the shameful

charge "that Presbyterians are guilty of *impiously rejecting* God's Psalm book," the "Letters" quote the act of the supreme judicatory of our Church, 1787, "We are FAR FROM DISAPPROVING of Rouse's version, commonly called the old Psalms"—while the same act authorizes the system of Dr. Watts as amended. Of course this was not exactly the same as "*impiously rejecting* the Psalms." Perceiving, however, the mistake made in calling Rouse "a version or translation," the author of the "Letters" says—"our supreme judicatory authorized the use of Rouse's VERSIFICATION," not his version. Yet the reviewer exposes his own great simplicity by dwelling upon this as "an endorsement of Rouse as a *correct and faithful version* of the Psalms!" Does he not know the difference between a version and a versification? And to render the reviewer's lapsus altogether marvelous, five lines from this sagacious inference he himself quotes the "Letters" as calling Rouse "a paraphrase." Yet almost in the same breath he accuses the author with teaching that Rouse is "a correct and faithful version." Thus he flounders on from point to point without either rhyme or reason.

But if we were to concede in this instance all that the reviewer charges upon the author of the "Letters" as inconsistent and contradictory, it

would not be more "impious" than the following from a United Presbyterian paper: "Jones' version sometimes leaves out a part of the inspired original; the Scottish version (Rouse) *very often adds to it.*"* Thus by adopting and singing Rouse, Dr. P. "practically declares *that the work of God needs to be mended.*" And here again his own religious associates plead guilty to the very horrible thing which he so frequently disclaims, viz., that "uninspired men have authority to compose songs of praise (or what in principle is the same, *parts of songs*), to be employed in the worship of God." And this daring attempt "to write better than David," occurs not once nor twice, but by the admission of his own brethren, "VERY OFTEN." Let him take the beam out of his own eye, before he volunteers to take the mote out of ours.

VII. DR. P. ON "A DUE REGARD FOR SCRIPTURE."

"The Letters on Psalmody," says Dr. P., "employ language respecting the Psalms, which is inconsistent with a due regard for the word of God." What are the pretexts for this grave accusation? It may be proper to premise that the reviewer's "regard for the word of God" does not rank very high with any person of reflection, who knows that he unhesitatingly proclaims "Rouse's

* *Presbyterian Witness*, July 28, 1860.

paraphrase," with its *five hundred* scraps of uninspired sentiment, as "a true and *literal* version of the original—the *word of God* as really as the prose translation of our Bibles."* While such a record stands against him under his own hand and seal, his zeal for that word must necessarily rate below par. But perhaps his preaching is better than his practice. Let us see.

"The author of the Letters," he says, "employs such dubious language as the following: 'It is not denied, that *for the most part* the Psalms were given to the Jews to be used in their worship.'"
 Dr. P. means that to say *any part* of the Psalms "was not given to be sung," is little short of profane! But why so? Because "the Holy Spirit appropriates to this collection the title 'Book of Psalms;' and Psalms are *songs* which are to be sung."† But this is not very profound logic. Suppose we reason thus: "The Holy Spirit in the Old Testament calls the Psalms *Tehillim*, 'praises,' and gives one of them the title, 'a prayer of Moses.' Therefore it follows that the 'particular use for which all these *prayers* and parts of prayers were intended was to praise God by singing them!'" Does Dr. P. *sing* his public prayers? Our Catechism teaches that "in our prayers we *praise* God." If this logic be not as sound as Dr.

* Pressly on Psalmody, p. 117. † Pressly, page 73.

P's. he can detect the flaw. And what will he do with the closing *song* of Moses? Deut. 31. "Moses SPAKE in the ears of all the congregation of Israel the words of this SONG." The Hebrew word translated *song*, is the same used in the titles of *thirty* of the Psalms; and Dr. P. says, "they are *songs* which are to be sung." But Moses did not sing this song (Deut. 31), nor have we any evidence that it ever was sung. Yet it is a "song" of the same nature, and bears a similar title with thirty of the one hundred and fifty Psalms. From this appears how feeble the argument from the titles, whether general or particular, to prove their special use. So in Ps. 18, "David *spake unto the Lord* the words of this *song*, and *said*," &c.

Again, "Psalms are songs to be sung." But was not the song of Moses and Miriam at the Red Sea actually sung? The same is true of the songs of Deborah and of the Hebrew women in celebrating the victories of David. Is not "the Song of Solomon" a song? Of course it should be sung. It bears the same title with thirty of the Psalms, and is the MOST EXCELLENT of them all—the very "SONG OF SONGS." According to the reviewer's logic, it is quite profane to say it is not to be sung. If "Psalms are songs which are to be sung"—as saith the reviewer—so are the Hebrew *shirim* "songs which are to be sung;" for thirty of the book

of Psalms are these same *shirim*. Not so, replies Dr. P. "For the most part" the Hebrew *shirim*, songs, are to be sung, but not all! Such is Dr. P's "regard for the word of God!" such the extraordinary logic which he employs. On such slight pretexts as these Dr. P. founds the grave accusation against us of "a disregard for the word of God." Believing, as we do, that "the whole word of God is of use to direct us in *praise* as well as in prayer," it is no more profane to regard some parts of the Psalms as not intended to be sung by the Jews in their public worship, than to regard their numerous other songs spoken and sung by the Church, as not now to be sung—which is Dr. P's doctrine. Besides all this—if the titles of the Psalms prove that they must all be sung, as Dr. P. reasons, do not the express command and example of 2d Chronicles 35:25 prove that the "Lamentations of Jeremiah" must be sung. "And Jeremiah lamented for Josiah; and all the *singing-men* and the *singing-women* spake of Josiah in their lamentations *to this day*, and made them an ORDINANCE IN ISRAEL: and, behold, they are written in the Lamentations." This is much better authority than the mere use of the term *Psalms*. It appears evident, therefore, that the titles, both general and particular, of the "book of Psalms" do not prove that they were *all* sung in Divine worship

by the Jews. And if the author of the "Letters" has sinned in suggesting this truth, he is at least in excellent company. Thus Dr. Joseph Angus, in his "Bible Hand-Book," uses the following language: "*Most of the pieces were intended not only to express religious feeling, but to be sung devotionally in public service.*"* "*Most of the pieces*"—not all. Yet Dr. P. says this is "loose theology," and "a disregard for the word of God."

VIII. DR. P'S. "REVERENCE" FOR THE WORD.

The reviewer elsewhere repeats the grave accusation of "a disregard for the word of inspiration," and in more emphatic language. Thus, along with the Synod of Pittsburgh, the author of the "Letters" is charged with "sentiments utterly inconsistent with due reverence for the word of God." And he exclaims, "Shame on the minister of the gospel"—"Shame on the reverend Synod!"

The horrid crime which has so vexed the reviewer's righteous soul, is this: "The 'Letters' state that there are portions of the inspired writings which no minister of common sense ever reads from the pulpit, or uses as a text for a sermon!" This fact is believed to be a strong defence of the Pres-

* This learned work is highly recommended by Prof. Jacobus, "as a guide for the class room"—"it makes a great advance," he says, "upon Horne as an outline of Biblical science."

byterian theory, which omits some parts of the Psalms from our system of praise. "Reading the Scriptures" is a part of Divine worship as really as singing praise—and the omission of parts of the Psalms in the one case is just as proper as the omission of parts of the other Scriptures in the other. The parts referred to are a few texts in the Levitical law. To utter such a statement, however, Dr. P. denounces as "inconsistent with due reverence for the word of God." But it is difficult to believe him serious in the matter. Take for example, Deut. 23 : 1. We quote from the Latin Vulgate : *Non intrabit eunuchus, attritis vel amputatis testibus aut abscisso veretro, ecclesiam Domini.* Truly Dr. P. must be hardly pressed in argument, since he is driven to defend such a passage as "profitable" to be read to the congregation or used as a text for a sermon!

That there is no "irreverence" in assuming the position of the "Letters," can be shown thus: The word of God is perfect, as are all his works of nature, which are fearfully and wonderfully made. Yet our fallen and corrupt state renders *concealment* in some instances a Christian duty, as in dress. Just so with a *very few* passages of the word of God. They are for private use. If they were read publicly to the Jews, it was at a period of great simplicity of manners and in a very

different state of society. But the progress of refinement and delicacy of sentiment under the gospel has made some, yea, *many* things inexpedient to us, which were proper to the Jews. For abundant proofs, read the Levitical law. We find no such texts as the one above quoted, in the New Testament. The exigencies of his argument, however, evidently drove Dr. P. to assume a position which on further reflection he will probably concede to be practically indelicate, if not worse. We have already said that even *he* DARE not make such an experiment upon the good sense and Christian conscientiousness of his congregation. Dr. P. may mount his ecclesiastical stilts and vapor about "nice sensibility," "refined delicacy," "transcendental purity," &c. This may serve a purpose in argument, but a little common sense, "the sober, second thought," will in practice lay a decent restraint even upon him.

IX. DR. P. SPEAKS IN HIS HASTE.

Dr., P. in his carelessness, mistakes the "Letters" as teaching "that we are no more obligated to sing the whole of the 150 Psalms than we are to sing every other part of the inspired records." That is not the doctrine taught in the "Letters." They argue that we are no more obligated to sing the whole of the Psalms (in the ordinance of praise)

than we are obliged to *read* (not sing) the whole of the Bible from the pulpit, in the ordinance of public instruction. Dr. P., like a much greater and better man, sometimes says things "in haste." A quarterly reviewer and grave professor ought to be more accurate. Another singular illustration of the reviewer's "haste" and consequent inaccuracy, is as follows: "The great question," he says, "is, Have we Divine appointment for the use of the devotional compositions of uninspired men in *the worship of God*?" Dr. P. of course answers in the negative. But does he never use, in *Divine worship*, the prayer and prophecies of Balaam, recorded Numbers 23: 7-24? Does he never read those passages in the audience of the people? But perhaps he will say, Balaam was *inspired*. Well, then take the speeches of Job's friends, of whom God says, "Ye have not spoken of me the *thing which is right*." Or take the confessions of the New Testament "devils," that Jesus was the true Messiah, "the Holy One of God." Does Dr. P. never read these passages in "the public worship of God?" Then here he commits the *very sin* of using "the compositions of uninspired men," yea, of *devils*, in the worship of God! And worse still, it is not certain that they were even "*devotional* compositions"—certainly those of "the devils" were not! The reviewer does all

this, and yet he intimates to us the danger of offering "strange fire," if we use in worship the compositions of uninspired men—if we dare to sing such a hymn as,

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Nor is this all. A literal interpretation of the reviewer's language as above quoted, would plainly exclude from "the worship of God" all his sermons and all his extempore prayers—for obviously both classes are "the compositions of an *uninspired man!*" He doubtless designed to limit his remark to singing praise as one form of "worship"—but instead of that, he employs terms which if practically applied, must shut his own mouth and that of all his ministerial brethren as to preaching and prayer—and confine the instructions of the pulpit simply to the utterance of the *letter* of the Holy Scripture. Dr. P. may certainly confess with David—"I said it in my haste!"

X. DR. P'S. GREAT INCONSISTENCY.

Similar precipitancy and consequent error appear in the reviewer's comments upon the action of the Associate Reformed Church in 1793. Her highest judicatory is quoted sanctioning Rouse as "a *safe* translation." Dr. P. calls this an

“explicit statement, which,” he says, “has been before the public for more than half a century.” He then adds, “In all *that has been written* on the subject, *the same position* has been occupied.” “A *safe* translation!” But is that the same as to say “that as a *true and literal translation* of the original, it (Rouse) is decidedly superior to ANY OTHER in the English language?”* And does that mean merely that “it (Rouse) is a *safe* translation?” Here evidently the reviewer spake in the same “haste” with which he has written his review. In his judgment, “Rouse’s paraphrase” is not merely “a *safe* translation,” but “*superior as a true and literal translation*” to the prose version in our English Bibles! Yet he now assures us in his review, that this outrageous statement is “the same” as to say merely that “it (Rouse) is a *safe* translation!”

Another *hasty* announcement is this—“According to him (author of the “Letters”) there is (in Rouse) no omission of much important matter.” “*The ground*,” he adds, “of this charge (against Rouse) is that the titles prefixed to many of the Psalms are omitted.” Observe: Dr. P. says “*the ground* of the charge of omission.” But if he had read the “Letters” with any care, he must have seen that this was only *one* “*ground* of the charge”

* Pressly on Psalmody, p. 117.

against Rouse. Numerous other specifications besides the omission of the titles are adduced in the "Letters," but the reviewer wisely lets them alone and "passes by on the other side."

XI. DR. P'S. "HASTY LOGIC."

The following is a specimen of the reviewer's *hasty* logic, as well as *hasty* language. "Do you admit," he inquires, "that these songs were given to the Church to be used *in the worship of God*?" Certainly we do. Presbyterians gladly *worship God* by reading the Psalms in public and private, and repeating them in prayer. But if Dr. P's. question refers only to *worship* by singing, we give "the direct answer" he demands as follows: Read the "Letters on Psalmody," pp. 77-79, and you will find it. For the present, we say we have never doubted what Dr. P. asserts, viz., that 2 Chron. 29:30 proves most conclusively that "the Church of God (under the Jewish dispensation) praised the Lord in the use of the Psalms written by David," and Dr. P. might have added, "in the use of the Psalms written by Asaph the seer"—for both David and Asaph are included in that text. But if Dr. P. will look back just *six* verses in the same chapter (2 Chron. chap. 29) he will read as follows: "And he (Hezekiah) set the Levites in the house of the Lord with cymbals, with psalteries, and

with harps, *according to the commandment of David and of Gad, the king's seer, and Nathan the prophet: FOR SO WAS THE COMMANDMENT OF THE LORD BY HIS PROPHETS.*" And when the foundation of the second temple was laid (Ezra, chap. 3: 10), we read—"They set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord *after the ordinance of David king of Israel.*"

Now we take up the argument of the reviewer just where he has seen proper to drop it; and in the use of much the same language, we ask, "Do you admit that *these musical instruments* were given to the Church to be used in God's worship? To this question we would like to have a direct answer"—especially as in 1 Chron. 16: 42 "*these trumpets, harps, cymbals, &c., are called MUSICAL INSTRUMENTS OF GOD,*" and again, "*instruments of music of the Lord WHICH DAVID THE KING HAD MADE to praise the Lord.*" Thus it is demonstrated, to copy again the language of the reviewer, "*that these harps, cymbals, trumpets, &c., were used acceptably by the Church in public worship*"—they were *made* by David, "*the sweet Psalmist of Israel*"—they were used after "*the ordinance of David*"—"therefore they *were Divinely appointed for that purpose.*" "For," adds Dr. P., "the

second commandment forbiddeth the worship of God *in any way* not appointed in his word."

Now mark the perfection of Dr. P's. logic: 1. The foregoing text (2 Chron. 29:30) proves that "the Church (under the Jewish dispensation) used these songs (written by David and Asaph, from seventy to eighty-five of the whole book) with Divine approbation." *Ergo*, we have the same Divine appointment for the remainder of the one hundred and fifty Psalms. In other words, the use of those written by "David and Asaph" demonstrates the same use of all the rest, though a number of them were composed long after both were dead; and some during and after the Babylonish captivity! 2. "The words of David and Asaph the seer," says the reviewer, "Hezekiah the king commanded the Levites to sing in praise to the Lord." "This historical fact," he adds, "proves most conclusively that the Psalms are of Divine appointment." But "*the same commandment of the Lord* by his prophets" just before, (chap. 29:25) "DOES NOT PROVE that cymbals, psalteries and harps are of Divine appointment in the Church of God!" Hezekiah's commandment, according to the reviewer's logic, is good proof in favor of the continued use of "the songs," but altogether futile and contemptible as proof for "THE INSTRUMENTS OF GOD" as suitable to be continued in the

use of the Church! Copying the reviewer's inimitable logic, we say—"as cymbals, psalteries, harps and trumpets are instruments which God commanded his Church to employ in his worship, and which he gave to his Church for that express purpose, *therefore* we conclude that it is his will that 'these INSTRUMENTS OF GOD,' (like the 'day of the Lord' and the 'Supper of the Lord') should be still used in his worship." It follows, therefore, that in rejecting these instruments, Dr. P. ventures to *improve* upon David, and pretends to be wiser than his Maker! And as to the second commandment, it is nowhere!

XII. DR. P. ON "THE SOUL IN THE GRAVE."

The reviewer in celebrating the praises of what he calls "our metrical version," "our *true* and *literal* translation" (meaning "Rouse's paraphrase"), says that "in *some* instances it is more faithful than the prose version of our Bibles." The only example he gives in this connection is Ps. 16:10, "For thou wilt not leave my soul in hell." In Rouse, he says, "it is *in the grave*"—which he thinks "decidedly the better translation." But an author* who is quoted approvingly by Dr. P. says: "*Hell* is here to be taken in its wide old English sense, as corresponding to the Hebrew

* Alexander on the Psalms.

Sheol and the Greek *Hades*, *i. e.* the invisible world or state of the dead." This is plainly the true sense—for how *could* David's *soul* (not his body) be left in the grave? Dr. Watts has given the correct rendering:

Though in the dust I lay my head,
Yet, gracious God, thou wilt not leave
My *soul* forever with *the dead*.

How much more accurate, theologically considered, is this than that of Rouse and the reviewer, which runs thus:

Because my *soul* in *grave* to dwell
Shall not be left by thee.

"My soul in grave to dwell." Does Dr. P. adopt the "principles" which must have governed Rouse in this case? If he does, then he teaches, (1.) That the *soul* goes down into the grave with the body. (2.) That the human soul of our blessed Lord was thus buried with his body. (3.) That "his heart was glad" because his "soul was not suffered to remain in the grave!" These are the "principles" which by singing and approving Rouse, Dr. P. sanctions. Is not this "loose theology?" If any further proof of Dr. P's odd mistakes be necessary, we find it in Dr. Scott's admirable Commentary. He says: "Both the Hebrew *Sheol* and the Greek *Hades* denote the state of man when no longer seen on earth. When spoken of the *body*, they signify the *grave*; when

of *the soul*, they refer to that state in which the soul is without the body." "These words (*sheol* and *hades*) are never used," adds Dr. Scott, "when the burial or *grave* of an individual is spoken of." "*Sheol*," he adds, quoting Campbell, "is never rendered by the Greek *taphos* or *mnema*, a tomb or grave, nor construed with *thapto*, the Greek term for *bury*."

These authorities are surely sufficient to prove that both Rouse and Dr. P. have made a singular mistake in burying *the soul* of either David or Christ, the type or the anti-type, *in the same grave* with the body!

XIII. MR. A'S. DISINGENUOUSNESS.

We must not omit an additional specimen of the reviewer's convulsive struggles to sustain his sinking cause. "Mark," he says, "the disingenuousness of the author of the 'Letters.'" This is a serious charge, and from a "grave and reverend senior" ought to have a solid foundation in fact. Let us see.

The "Letters" quote Dr. P. and another writer, as follows: "*Like the prose version* of the Bible, it (Rouse's paraphrase) is remarkably *literal*"—"it is a *literal* and true version." "It was adopted upon the principle that it is a faithful translation. *Like the prose translation* * * * it

is substantially correct and faithful—*both* are to be regarded AS THE WORD OF GOD.” From these and similar forms of expression, the author of the “Letters” very naturally inferred that “our prose version” of the Bible was indicated as one of the accepted standards or *tests* of the literalness and excellence of Rouse, and of its containing “the genuine songs of inspiration.” “A test” is defined in English lexicons to be, “that with which any thing is compared, in order to prove its genuineness.” And it is obvious that in the extracts from Dr. P’s writings given above, Rouse is favorably *compared* with “the prose version,” in order to prove it to be *the genuine* “word of God.” The obvious propriety of using this “test” is shown by the fact that Dr. P. himself will admit that “our prose version” is “the best translation in the world”—that it is “our MOST FAITHFUL translation”—and “of all versions it must in general be accounted the MOST EXCELLENT.” Such, then, is “the head and front” of our offending. We said that Dr. P. had offered the prose version as *a test* of the literalness and excellence of Rouse’s paraphrase. But the reviewer, on such grounds as this, utters his *kind* and *Christian* charge: “Mark the disingenuousness of the author of the ‘Letters.’” Now if we had in view only the advancement of our cause and the defeat and dishonor of his, we

should delight to witness more and more of this sort of logic! We should thank him for thus exposing the weakness of his argument, and his consequent loss of temper. "*Like* the prose version"—"*like* the prose translation!" "*Both* are the word of God!" If this is not the same as offering the "prose version" as a "test," what words would express that idea?

XIV. DR. P. ON MAKING SONGS OF PRAISE.

But there is one argument which is a main pillar in the reviewer's logical edifice, and which he repeats so often that he obviously regards it as absolutely conclusive. "The question is," he says, "were the Scriptures given to direct us how to *make* songs of praise?" Again—"Prove that we have authority to *make* our songs of praise, collecting the matter of them from the whole word of God." And as if this were not enough, he prints it in flaming capitals at the close of his review—"Where has God in his word authorized any uninspired man to prepare songs of praise to be employed by the Church in the worship of God?" In reply to this argument so vauntingly and repeatedly pressed upon our attention, we observe: 1. It is formally stated and refuted in the "Letters," p. 157. See also pp. 92, 98. Dr. P., however, very prudently "passes by on the

other side." 2. Can the reviewer show any express authority from Scripture to *make* sermons? We have the command, "PREACH THE WORD"—which of course implies that our discourses must be composed. So we have the precept to "sing praises," and the inspired examples of those who composed and sung *other* songs than the one hundred and fifty Psalms—and those, too, composed very much as we compose them, as to their matter. And this of course implies that the songs are to be *made*. It may be said that we have no book of inspired sermons, but have a book of Psalms? But this is a mistake. The book of Ecclesiastes is a book of sermons, "the words of the Preacher." And a large part of the public addresses of Moses, Solomon, Ezra, Nehemiah, Job, and all the prophets—and especially the discourses of our Lord and his apostles, consists of inspired sermons. Yet Dr. P. "lays all these aside as useless," and preaches his own *effusions* instead of the productions of Infinite Wisdom! 3. The reviewer proposes a false issue, when he asks, "Where has God authorized any *uninspired man* to prepare songs of praise for the Church?" Presbyterians answer, no where! Our doctrine is that individuals may employ the noble poetical talents with which the "Author of every good and perfect gift" has endowed them, in compos-

ing hymns, agreeably to the example in Acts 4:24 of a song of praise gathered partly from Ps. 2 and partly from other portions of the sacred records. But "to prepare these Psalms for the Church," is not the prerogative nor the privilege of "any uninspired man," which Dr. P. insinuates to be the Presbyterian doctrine. This is the province of the Church herself, as represented by her supreme judicatory. She examines, and where found needful, *amends* these productions, and then issues her sanction to their adoption in public worship, just as the Scottish General Assembly sanctioned Rouse. But, replies Dr. P., "there is no promise of the influences of the Holy Spirit to assist *any man* in preparing these Psalms."* But are there not precious and abundant promises to THE CHURCH OF CHRIST, that the presence of the Holy Spirit shall be with her public councils? Has he not promised to be with her "to the end of the world?" And have we not at least as good grounds to hope for this gracious presence with the collective "body of Christ," when the Church is amending and authorizing these songs of praise, as when uninspired men of the United Presbyterian persuasion are *explaining* Rouse to their congregations, and putting into their hearts the sentiments which they shall feel when uttering the language

* Pressly on Psalmody, p. 85.

of the paraphrase? The preacher who *explains* the Psalm may be an unconverted person—he may be worse—a heretic, an Arian of Ulster, a drunkard. But in the best possible case, suppose him to be a true Christian and a faithful pastor; is it certain that the Psalm as *explained* by him and sung by the people, will be equally in harmony with “the influences of the Holy Spirit” and under his direction and by his aid as the Psalm *explained* by the collective wisdom and piety of the Church, and the hymns which she sanctions as agreeable to the inspired oracles? Surely this question is easily solved. 4. “We have no authority,” says Dr. P., “*to make* songs of praise, collecting their matter from the whole word of God.” This proposition, as explained by himself, means, that we have *no authority* to sing in worship aught but the one hundred and fifty Psalms, and these in a *literal* version. But without repeating what has already been proved, in regard to the paraphrastic nature of Rouse, or inquiring too closely who *made* his “paraphrase,” we adduce the authority of an intellectual giant, an original Seceder, the celebrated Ralph Erskine. This distinguished divine, the chief leader of the Associate Presbyterian of Scotland, plainly contradicts Dr. P. Thus in the preface to his poetical paraphrase of “the Song of Solomon,” Erskine says in defence of

“his *song* upon this subject,” and of “his little book to help the Church to *sing* away her sorrows”—“WE HAVE A DIVINE PRECEPT too much forgotten and neglected, in Ephes. 5:18, 19 and Collos. 3:16.” “That you may be able,” he adds, “to *sing* it (the song) with understanding, I have endeavored to lay open its mysteries”—and he further says, that “he had cast his paraphrase in the mould of common metre,” for the convenience of singing. Here it will be seen, Ralph Erskine interprets Paul’s exhortation to sing “Psalms, hymns and spiritual songs,” as a DIVINE PRECEPT to “*make* songs of praise” out of the Song of Solomon!* Thus he answers Dr. P’s. confident “question”—“Were the Scriptures given to direct us how to *make* songs of praise, collecting the matter from the whole word of God?” He will thus perceive that his question in flaming capitals, does not “remain unanswered.” It was answered by one of the most celebrated fathers of the United Presbyterian body. And until Ralph Erskine’s interpretation of Collos. 3:16 and Ephes. 5:18, 19 is proved false, we may safely match his judgment against that of this reviewer.

* With what astonishment would Erskine have received the following announcement: “The metrical rendering of other parts of Scripture * * * very greatly endangers the cause of truth and righteousness!”—*Blakie’s Philosophy of Sectarianism*, p. 74.

But the reviewer, if he had ever seen it, treats the statement of Ralph Erskine with great contempt. "Such a supposition," he says, "is a pure gratuitous assumption." "It cannot be proved," he adds, "that the apostle (in Eph. 5:19 and Coll. 3:16) has reference to the devotional compositions of uninspired men"—"it is altogether inconclusive." But Erskine thought it was no "gratuitous assumption" at all, but that those texts are a plain DIVINE PRECEPT for *making* and singing what Dr. P. calls "uninspired compositions." Whether Erskine, with no special end to subserve but the glory of God and the spiritual comfort of the Church—or Dr. P. with all his sectarian prejudices and prepossessions, were the more likely to form a correct judgment in the case, we leave to every candid and sober mind. It is certain that Erskine's "paraphrase of the Song of Solomon," for which he thus found a "Divine precept," is no more an inspired song than the great body of the psalms and hymns adopted by the Presbyterian Church. It is not surprising, therefore, that the reviewer, in this instance also, finds it most convenient to employ strong contemptuous denial, instead of proof. But when he shall have demonstrated that Ralph Erskine was guilty of a great blunder, let him next try his hand at convicting "the United Presbyterian Church" of

Scotland of the same "gratuitous assumption." For in the title page of their "hymn book" of near 500 pieces, they quote these very words of the apostle (Coll. 3 : 16 and Eph. 5 : 18) as their authority. *Sixty-five* of these United Presbyterian hymns are from the pen of Dr. Watts; and more than 120 are the same substantially with those Presbyterians use. Like Ralph Erskine, therefore, "the United Presbyterian Church" of Scotland claim to have discovered express "Divine precept for *making* songs of praise for the Church."

XV. OTHER PSALMS AND HYMNS.

In reference to the other "Psalms and hymns" alluded to by Paul, Dr. P. says, "When the author of the 'Letters' informs us where these Psalms, hymns, &c., are to be found, we may be prepared to answer his question," viz., "are they unfit to be sung." "If Mr. A.," he adds, "will produce those to which the apostle directed the attention of his brethren, we shall receive them cordially and use them cheerfully."

It might be sufficient, in reply, to refer Dr. P. to the Presbytery of original Seceders in Scotland, especially to their greatest man, Ralph Erskine, and to the "United Presbyterian body," also of Scotland. As already quoted, these are good au-

thorities on the question—what did Paul mean by “Psalms, hymns and spiritual songs.” Dr. P. need not be told that large portions of both Testaments (as well as “the Song of Solomon”) are written in strains of the most sublime and beautiful poetry—often the very Psalms and songs in which the most eminent saints praised God and called upon the Church to praise him. Thus Isaiah, chap. 5, “Now will I *sing* to my well beloved a *song* of my beloved.” Again, look at chap. 25, “In that day (the times of the gospel) shall this *song* be sung,” &c. So also the *song* of Hezekiah, chap. 38. And in v. 20 that pious king says—“We will sing *my songs* to the stringed instruments all the days of my life in the house of the Lord.” These were surely not the Psalms of David. See also “the prayer of Habakkuk” (chap. 3) directed to “the chief *singer* on my stringed instruments,” just as many of David’s Psalms are. Such are merely specimens—but similar admirable examples are thickly scattered through many parts of the Bible, especially the prophecies, book of Job, Proverbs and Lamentations, where they glitter like starry spangles in a winter’s night.

But perhaps we can in no method better illustrate the Divine excellence of such passages, and their fitness to compose a part of the high praises of Israel’s God, than by the following contrast:

ISAIAH, CHAP. 12.

And in that day thou shalt say,
O LORD, I will praise thee: though
thou wast angry with me, thine
anger is turned away, and thou
comfortedst me.

Behold, God is my salvation;
I will trust, and not be afraid:
for the LORD JEHOVAH is my
strength and my song: he also is
become my salvation.

Therefore with joy shall ye
draw water out of the wells of
salvation.

And in that day shall ye say,
Praise the LORD, call upon his
name, declare his doings among
the people, make mention that
his name is exalted.

Sing unto the LORD: for he hath
done excellent things: this is
known in all the earth.

Cry out and shout, thou inhabi-
tants of Zion: for great is the
Holy One of Israel in the midst
of thee.

SPECIMENS OF ROTSE.

A man was famous and was had
In estimation.
According as he lifted up
His axe thick trees upon.

But all at once with axes now
And hammers they go to,
And down the carved work thereof
They break and quite undo.

Upon his enemies' hinder parts,
He made his strokes to fall;
And so upon them he did put
A shame perpetual.

The land in plenty brought forth
frogs
In chambers of their kings,
His word all sorts of flies and
lice
In all their borders brings.

And thus their glory and their
God,
Most vainly changed they,
Into the likeness of an ox
That eateth grass or hay.

Moab's my washing pot—my
shoe
I'll over Edom throw:
Over the land of Palestine
I will in triumph go.

Even Sihon, king of Amorites;
For he hath mercy ever:
And Og, the king of Bashanites;
For his grace faileth never.

Yea, happy surely shall he be
Thy tender little ones
Who shall lay hold upon, and
them
Shall dash against the stones.

Observe: According to Ralph Erskine, "the United Presbyterian Church," the "Free Church," and the "Established Church" of Scotland, we have Divine authority to versify and sing this beautiful song in Isaiah. "Not so," says this reviewer, "we plead for the exclusive use of the book of

Psalms.”* To sing hundreds of such verses as those copied from Rouse would be highly acceptable in praise to God; but the sublime and beautiful conceptions of Isaiah are not appointed in his word.† To sing them would be “a disregard of Divine authority”—“would subject the guilty to the displeasure of Heaven as certainly as similar conduct did the presumptuous sons of Aaron!” Besides, to all such arguments as the foregoing, Dr. P. has one all-sufficient and never-failing response—“The Psalms of David were given to the Church to be sung”—“we have no authority to sing any other!”

It is a plain dictate of common sense, that to versify such passages of the other Scriptures as Is. 12, is no more “to make songs of praise” than to versify the one hundred and fifty Psalms after the manner of Rouse. Such sublime and beautiful portions of the sacred records are songs of praise *already made*, and whether they be found in the New or the Old Testament, they are admirably suited to the worship of God. It would be easy to collect twice the number of the Psalms, of such

* Pressly on Psalmody, p. 69.

† The Hymn Book of the “United Presbyterian Church” of Scotland, contains not less than *seventy-five* of these beautiful pieces from Isaiah, versified for public and private worship, and the Free and Established Churches have twelve of the same “corruptions” among their “paraphrases.”

admirable compositions. But is it lawful to use them in praising God? What says the Holy Ghost by the writers of many of those passages: "Sing unto the Lord"—"In that day (gospel day) shall THIS SONG be sung"—"Sing unto the Lord a new song" (Is. 42:10), compared with Rev. 5:9, "And they sung a *new song*, Thou art worthy to take the book," &c.—"In that day (gospel day) sing ye unto her," &c.—"Now will I sing to my Beloved a song of my Beloved"—and the song follows. Will Dr. P. pretend that all this refers to the Psalms of David, and to them alone?

Here then, as Ralph Erskine said of the other texts, we have "a Divine precept" to do what Dr. P. calls "*making* and singing songs of praise" which are not among the one hundred and fifty Psalms.

And if there be any "disregard of Divine authority" in the case, it is the crime of those who, limiting the praises of the Church to *one book*, thus cast contempt upon such express Divine precepts as those we have quoted, and set at nought the example and inspired productions of many of the most eminent and highly gifted penmen of the Holy Ghost. It is easy to repeat the old plea—"Psalms are songs which are to be sung," and "we have no authority to sing any other;" but we think the *authority* of Isaiah is quite sufficient if there were no other.

And to crown all, Dr. P., when speaking of the Psalms, says, "These divine songs abound * * with urgent calls to the Church, and to all classes of men, to engage in this delightful exercise." The same is true of the songs of Isaiah. It therefore follows, that "their peculiar design is the celebration of God's praise." And to these may be added the affecting song of David upon the death of Jonathan and Saul, 2 Sam. 1—the song of Deborah—the song of Hannah—the song of Mary the mother of our Lord—and of Zacharias and Elizabeth—the song of the angels at the birth of the Saviour, and the numerous sublime hymns of praise in the Revelation. It is of these and scores of similar beautiful specimens of Divine poetry in the Scriptures, that Ralph Erskine says, "The design was proposed to me of making the Scripture songs adapted to the common tunes, so as it may be practicable to sing them *as we do the Psalms of David*." With such a guide we think it is easy to point out the "Psalms, hymns and spiritual songs" to which Paul alludes in Eph. 5: 19 and Coll. 3:16.

If it be inquired, why were David's Psalms collected into a separate book, unless it was for an exclusive system of praise? we answer, because it would be unwise to mingle together prose and poetry, occasional songs and familiar narratives.

No uninspired writer of a friend's life ever does so. Take for instance the life of Cowper or other Christian poet. As a matter of course his poems are grouped together.

XVI. MORE OF DR. P'S. MISSTATEMENTS.

The reviewer is quite astray in his reference to Dr. Ralston, whose volume, he says, received the "endorsement of a reverend Synod," *i. e.* of Pittsburgh, and advocated "a Psalmody prepared by men, the matter of which they, in the exercise of their own discretion, *collected from the New Testament.*" But here Dr. P. betrays his usual *haste*. Dr. Ralston (p. 32) states his proposition as follows: "It is the privilege of the Church to draw her songs of praise from BOTH the Old and the New Testament,"—"and to enrich them well from the word of Christ." This differs slightly from Dr. P's. statement. According to him, Dr. Ralston and the Synod excluded the Old Testament entirely, and of course "laid aside" the Psalms as out of date or useless! As to our "Psalmody being prepared by men"—Dr. P. had better look at home. He can tell us whether the five hundred patches of "human composition" which Rouse has tacked to the inspired Psalms, "were prepared by man."

This, too, suggests the subject of the "new ver-

sion" which has employed the labors and studies and sacrifices of the United Presbyterian General Assembly for so many years. Dr. P. can inform us whether it will be "prepared by men," or some higher order of beings. We congratulate these brethren, however, on the proposed change in the first Psalm, from "that man hath perfect blessedness," into "how blest the man." Dr. Watts has it—"the man is ever blest," or "blest is the man."

As to this whole question of "*preparation by man*"—among the twenty-five new versifications adopted and authorized by the recent United Presbyterian General Assembly, take the example of the 61st Psalm. We compare as follows :

UNITED PRESBYTERIAN VERSION.

Lord, hear my voice, my prayer attend,
From earth's remotest bound I send
My supplicating cry;
When troubles great o'erwhelm my breast,
Then lead me on the Rock to rest
That's higher far than I.

DR. WATTS' PARAPHRASE.

Lord, hear my voice, my prayer attend,
From earth's far distant coast I bend,
With supplicating cry;
When the dark storm o'erwhelms my breast,
Then lead me on the Rock to rest
That's higher far than I.

We have no room for other examples—but Dr. P. can probably inform us which of these was "prepared by men." Also, which is "the true and literal translation" of David's sixty-first.

